

- INVOCATION -



- VOLUME II -

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- FOREWORD -

Invocation is a politically incorrect, anti-humanist propaganda project focused primarily on gathering important texts relating to the individualist tendencies of Eco-Extremism and Nihilist-Terrorism and reproducing them here in a discrete and easy-to-copy format to further facilitate their access to those individuals interested in these topics. Most of the texts selected for this series were collected from the websites listed at the end of this introduction.

The texts which were chosen for the second issue of this publication reflect on two slightly different yet entirely related themes. The first six include both recent and historical writings which dwell on the many differences and contradictions between the idealistic, utopian and inherently social implications of “Anarchism” and on the contrary, implore the socially-corrosive ideas of those realists, nihilists and amoral delinquents whose individualist perspectives are pessimistic, cynical and truly anti-social. The last three texts were written recently by Eco-Extremist theorists in response to the idiotic criticisms and hysterical reactions of the good Christian-leftist ideologues and revolutionaries who recoil and cry out in indignation at the mere thought of indiscriminate and amoral terrorism which this publication wholly endorses.

- Wudwas Editions

- LINKS -

[Take note that these websites are often moved, deleted and so on. In any case they are best viewed using TOR browser and live-booting operating system such as TAILS]

maldicionecoextremista.altervista.org
regresando.wordpress.com
atassa.wordpress.com
mikoew.wordpress.com
onthenamless.wordpress.com

- ARCHISTS, ANARCHISTS AND EGOISTS -

*“I am an anarchist! Wherefore I will not rule
And also ruled I will not be.”*

— John Henry Mackay

*“What I get by force I get by force, and what
I do not get by force I have no right to.”*

— Max Stirner

In his book MAX STIRNER’S EGOISM John P. Clark claims that Stirner is an anarchist, but that his anarchism is “greatly inadequate”. This is because *“he opposes domination of the ego by the State, but he advises people to seek to dominate others in any other way they can manage... Stirner, for all his opposition to the State...still exalts the will to dominate.”*

Clark’s criticism springs from his definition of anarchism as opposition to “domination” in all its forms *“not only domination of subjects by political rulers, but domination of races by other races, of females by males, of the young by the old, of the weak by the strong, and not least of all, the domination of nature by humans.”*

In view of the comprehensiveness of his definition it is odd that Clark still sees Stirner’s philosophy as a type of anarchism – albeit a “greatly inadequate” one. He is quite correct in stating that the *leitmotif* of *theoretical* anarchism is opposition to domination and that, despite his anti-Statist sentiments, Stirner has no *principled* objection to domination. Indeed, he writes *“I know that my freedom is diminished even by my not being able to carry out my will on another object, be this something without will, like a government, an individual etc.”*

Is conscious egoism, therefore, compatible with anarchism? There is no doubt that it is possible to formulate a concept of anarchism that is ostensibly egoistic. For many years I tried to do this and I know of several individuals who still claim to be anarchists because they are egoists. The problem, however, is that anarchism as a *theory* of non-domination demands that individuals refrain from dominating others *even if they could gain greater satisfaction from dominating than from not dominating*. To allow domination would be to deny anarchism. In other words, the “freedom” of the anarchist is yet another yoke placed around the neck of the individual in the name of yet another conceptual imperative.

The question was answered at some length by Dora Marsden in two essays that appeared in her review for THE EGOIST September 12, 1914 and February 1, 1915. The first was

entitled THE ILLUSION OF ANARCHISM; the second SOME CRITICS ANSWERED.

Some months before the appearance of her first essay on anarchism Marsden had been engaged in a controversy with the redoubtable Benjamin Tucker in which she had defended what she called “egoist anarchism” against what she saw as the “clerico-libertarianism” of Tucker. At the premature end of the controversy Tucker denounced her as an “egoist and archist,” to which she replied that she was quite willing to “not – according to Mr Tucker – be called ‘Anarchist’” but responded readily to “Egoist”.

In the interval between the end of the controversy and the publication of her first essay she had evidently given considerable thought to the relation of egoism to anarchism and had decided that the latter was something in which she could no longer believe. The gist of her new position was as follows:

Every form of life is archistic. “An archist is one who seeks to establish, maintain, and protect by the strongest weapons at his disposal, the law of his own interest.” All growing life-forms are aggressive: “aggressive is what growing means. Each fights for its own place, and to enlarge it, and enlarging it is a growth. And because life-forms are gregarious there are myriads of claims to lay exclusive hold on any place. The claimants are myriad: bird, beast, plant, insect, vermin – each will assert its sole claim to any place as long as it is permitted: as witness the pugnacity of gnat, weed, and flea, the scant ceremony of the housewife’s broom, the axe which makes a clearing, the scythe, the fisherman’s net, the slaughter-house bludgeon: all assertions of aggressive interest promptly countered by more powerful interests! The world falls to him who can take it, if instinctive action can tell us anything.”

It is this aggressive ‘territoriality’ that motivates domination. “The living unit is an organism of embodied wants; and a want is a term which indicates an apprehension of the existence of barriers – conditions easy or hard – which lie between the ‘setting onwards’ and the ‘arrival’, i.e. the satisfaction. Thus every want has two sides, obverse and reverse, of which the one would read the ‘not yet dominated’, and the other ‘progressive domination’. The two sides grow at the expense of each other. The co-existence of the consciousness of a lacking satisfaction, with the corresponding and inevitable ‘instinct to dominate’, that which prolongs the lack, are features which characterize ‘life’. Bridging the interval between the want and its satisfaction is the exercising of the ‘instinct to dominate’ – obstructing conditions. The distinction between the lifeless and the living is comprised under an inability to be other than a victim to conditions. That of which the latter can be said, possesses life; that of which the former, is inanimate. It is to this doministic instinct to which we have applied the label archistic.”

Of course, this exercising of the doministic instinct does not result in every life-form becoming dominant. Power being naturally unequal the struggle for predominance usually settles down into a condition in which the less powerful end up being dominated by the more powerful. Indeed, many of the less powerful satisfy the instinct to dominate by identifying themselves with those who actually do dominate: “*the great lord can always count on having doorkeepers in abundance.*”

Marsden argues that anarchists are among those who, like Christians, seek to muzzle the doministic tendency by urging us to renounce our desires to dominate. Their purpose “is to make men willing to assert that though they are born and inclined archists they *ought* to be anarchists.” Faced with “this colossal encounter of interest, i.e. of lives...the anarchist breaks in with his ‘Thus far and no further’” and “introduces his ‘law’ of ‘the inviolability of individual liberty’.” The anarchist is thus a *principled embargoist* who sees in domination the evil of evils. “‘It is the first article of my faith that archistic encroachments upon the ‘free’ activity of Men are not compatible with the respect due to the dignity of Man as Man. The ideal of Humanity forbids the domination of one man by his fellows’This humanitarian embargo is an Absolute: a procedure of which the observance is Good-in-itself. The government of Man by Man is wrong: the respect of an embargo constitutes Right.”

The irony is, that in the process of seeking to establish this condition of non-domination called anarchy, the anarchist would be compelled to turn to a sanction that is but another form of domination. In the *theoretical* society of the anarchist they would have to resort to the intra-individual domination of *conscience* in order to prevent the inter-individual domination that characterizes political government. In the end, therefore, anarchism boils down to a species of “clerico-libertarianism” and is the gloss covering the wishes of “a unit possessed of the instinct to dominate – even his fellow-men.”

Not only this, but faced with the *practical* problems of achieving the “Free Society”, the anarchist fantasy would melt away before the realities of power. “‘The State is fallen, long live the State’ – the furthest going revolutionary anarchist cannot get away from this. On the morrow of his successful revolution he would need to set about finding means to protect his ‘anarchistic’ notions: and would find himself protecting his own interests with all the powers he could command, like an archist: formulating his laws and maintaining his State, until some franker archist arrived to displace and supersede him.”

Nonetheless, having abandoned anarchism Marsden has no intention of returning to an acceptance of the authority of the State and its laws for this would be to confuse “an attitude which refused to hold laws and interests sacred (i.e. whole unquestioned, untouched) and that which refuses to respect the existence of forces, of which Laws are merely the outward visible index. It is a very general error, but the anarchist is especially

the victim of it: the greater intelligence of the archist will understand that though laws considered as sacred are foolishness, respect for any and every law is due for just the amount of retaliatory force there may be involved in it, if it be flouted. Respect for ‘sanctity’ and respect for ‘power’ stand at opposite poles, the respector of the one is the verbalist, of the other – the archist: the egoist.”

I agree with Dora Marsden. Anarchism is a redemptionist secular religion concerned to purge the world of the sin of political government. Its adherents envisage a “free society” in which all archistic acts are forbidden. Cleansed of the evil of domination “mankind” will live, so they say, in freedom and harmony and our present “oppressions” will be confined to the pages of history books. When, therefore, Marsden writes that “anarchists are not separated in any way from kinship with the devout. They belong to the Christian Church and should be recognized as Christianity’s picked children” she is not being merely frivolous. Anarchism is a *theory* of an ideal society – whether communist, mutualist, or individualist, matters little in this respect – of necessity must demand *renunciation* of domination both in means and ends. That in *practice* it would necessitate another form of domination for its operation is a contradiction not unknown in other religions – which in no way alter their essence.

The conscious egoist, in contrast, is not bound by any demand for renunciation of domination and if it is within his competence he will dominate others *if this is in his interest*. That anarchism and egoism are not equivalent is admitted, albeit unwillingly, by the well-known American anarchist John Beverley Robinson – who depicted an anarchist society in the most lachrymous terms in his REBUILDING THE WORLD – in his succinct essay EGOISM. Throwing anarchist principles overboard he writes of the egoist that “if the State does things that benefit him, he will support it; if it attacks him and encroaches on his liberty, he will evade it by any means in his power, if he is not strong enough to withstand it.” Again, “if the law happens to be to his advantage, he will avail himself of it; if it invades his liberty he will transgress it as far as he thinks it wise to do so. But he has no regard for it as a thing supernal.”

Robinson thus denies the validity of the anarchist principle of non-domination, since the existence of the State and its laws necessitates the existence of a permanent apparatus of repression. If I make use of them for my advantage, then I invoke their repressive power against anyone who stands opposed to what I want. In other words, I make use of an *archistic* action to gain my end.

Egoism, *conscious* egoism, seen for what it is instead of being pressed into the service of a utopian ideology, has nothing to do with what Marsden well-called “clerico-libertarianism”. It means, as she put it in her controversy with Tucker, “...a tub for Diogenes; a continent for Napoleon; control of a Trust for Rockefeller; all that I desire for me: if we can get them.” It is not based upon any fantasy for its champions are well

aware of the vital difference between “if I want something I ought to get it” and “being competent to achieve what I want”. The egoist lives among the realities of power in the world of archists, not among the myths of the renouncers in the dream world of anarchists.

- S.E. Parker



- EMBARGOISM -

Whatever its form, anarchism, the “libertarian creed,” is basically a bad dream that laments political conflict and seeks the end of the intrusion of individual interests and self-assertion in social life. It is a fantasy that, sooner or later, appeals to morality and the internal police of conscience to repress and renounce the self by “respecting” the interests of the other.

The exhortations to morality, conscience, right, and respect in the “libertarian creed” tend to favor the strong and powerful over the weak and powerless, contrary to the intentions of the anarchists. The anarchist appeals to liberty, conscience, and morality function as a form of social control by marginalizing the weak and gullible from the war of each against all.

The fact to be borne in mind is that whether one “should” or “should not,” the strong natures never do. The powerful allow “respect for other’s interests” to remain the exclusive foible of the weak. The tolerance they have for others’ “interests rests” is not “respect” but indifference. The importance of furthering one’s own interests does not leave sufficient energy really to accord much attention to those of others. It is only when others’ interests thrust themselves intrusively across one’s own that indifference vanishes: because they have become possible allies or obstacles. If the latter, the fundamental lack of respect swiftly defines itself.

Part of what enables domination, or the stratification of rich and poor, powerful and weak, is that the rich and powerful have been able to convince others to renounce themselves and their interests. History and society are the domains where the rich and powerful assert and fulfill their interests while proselytizing the poor and weak about liberty, rights, and respect. History and society record little more than the “respect” the rich and powerful have for their neighbor’s interests. The rich and powerful succeed because they are concerned only for the imposition of their interests wherever their whim or purpose is focused. “Their success has been proportional to the unformedness of the characters with which they have had immediately to deal.”

For egoists, the decentralization and pluralism of democracy is an advantage because compulsion, the imposition of interests, can be exercised from an increased number of centers. The multiplicity of laws does not signify the oppressiveness of the state, as Proudhon, Tucker, and anarchists complain; instead it indicates the detailed channels through which interests are imposed and potentially fulfilled.

It is too vague to say that democracy represents the liberty of the people: rather one would say democracy represents the increase in the number of people who are prepared to take liberties (i.e., per persuade by personal violence), with the people who refuse

assistance in the furthering of the audacious ones' interests. It is the increase in the number of those who have the courage and ingenuity to become in an open and unequivocal fashion the tyrants we all are subtly and by instinct. It is part of the trend toward human explicitness.

In a democratic regime, liberty "is the ghostly spirit the moralists would have the meek always carry inside their waistcoats: it plays the policeman inside the man." The "libertarian creed" of the anarchists is only able to help subjugate the poor and weak because those who can rule and dominate will rule and dominate, regardless of the preaching of the moralists. Those who do not have the strength or will to assert their interests, espouse the "gospel of liberty" as a substitute for living. Those who have wealth and power will be given more because they seek it. Those who have less, will have more taken away for the same reason. The cry for liberty and respect for rights is "hoisting of the white flag followed by an attempt to claim victory in virtue of it."

"Archist" is just another name for the person. Until they encounter morality, the church, and self-renunciation doctrines like anarchism, each person intends to establish, maintain, protect, and extend his or her own life, identity, and interests with all available means. Marsden says that the first inclination of living human beings is to assert their own vitality and the importance of their own existence. Interest is the conceptualization of the person's assertion of their own value. Interest is the claim, assertion, and fight for a place among a myriad of other claims, assertions, and fights. Even aggression must be interpreted in light of the existential circumstances persons inhabit. The person who grows physically or intellectually is aggressive; growing life-forms are always aggressive and intrusive on the space and resources. Life guarantees that both aggression and conflict are inevitable.

We are one another's daily food. We take what we can get of what we want.

We can be kept out of "territory" but not because we have a compunction about invading. Where the limiting line falls is decided in the event, turning on the will, whim, and power of those who are devoured and devourers at one and the same time. Life is feasting and conflict: that is its zest. The cry for peace is the weariness of those who are too faint-hearted to live.

The world belongs to the archists, to those who are willing to assert themselves by valuing their lives, their growth, and their prosperity. The social world is "a bundle of interests" and a contest among those who choose to push their own outwards. Moreover, the other assesses the vitality and quality of the person by the sweep and intensity of interests she or he asserts. The more successful the person is in accomplishing goals, the more appealing she or he is to others; they excite stronger passions and evoke more

intense images. The attitude of the world is friendliness toward, and admiration for, strong, bold, and successful interests because

they are indicative of survival, security, growth, health, and prosperity.

For Marsden, this is why anarchism, and all forms of “embargoism,” never succeed at gaining large numbers of committed adherents. Anarchism is always abandoned by persons who have their wits and abilities about them because they reject placing an embargo on their ability to appropriate themselves, their relationships, and the world around them .

The social world is a field where interests encounter and collide. At the encounter or collision of interests, the anarchist places a limit, or an embargo, on what can be valued and appropriated by individuals. Anarchism is constraint. Anarchism differs from statism because the embargo is self-imposed . Conscience and morality, or the internal policeman, demarcate what the individual can and cannot do, what the individual can and cannot want, value, or appropriate. Anarchism is always a form of humanism and moralism, despite its objections.

Tucker’s concept of equal liberty establishes moralistic constraints in the behavior of persons to ensure that the “natural and just” rights of the other are respected and protected by the individual. In individualist anarchist thought, individuals are free to pursue their own interests as long as they do not invade or intrude on the interests of others. Individualist anarchism, like all forms of humanist thought, attempts to immunize the “human” from “egoism,” or the individual’s pursuit of his or her interest. It attempts to insulate the “human” from “archism,” or the individual’s challenge to limits or boundaries.

The “human” ensures that individuals can go “this far but no farther.” The “human” must be protected in anarchist thought; it is the shield that confers right. Anarchism, the libertarian creed, is another form of humanism. Even in Tucker’s individualist anarchism, the egoist is a lower form of life, subordinate to the human. For Marsden, Tucker’s individualist anarchism is not a break from modernism, but another expression of it. Like the Christian and the socialist, the anarchist loves humanity, and benevolently extends the concept of “equal liberty” to encompass all.

But the Christian, the socialist, and the anarchist despise humans; the mass of whom who reject embargoism, and embrace egoism and archism. In anarchist thought, equal liberty is the foible or opiate of the poor and weak. The ragamuffins monopolize the virtues, while the archists and egoists monopolize the world .

Marsden's critique of anarchism is in no respect a defense of the state, or an attempt to develop a philosophic legitimation of political authority. It is an antistatist alternative to anarchism. In Marsden's egoist critique of politics, the state is little more than organized coercion. She defines it as the "National Repository for Firearms and Batons Company," which is owned, directed, and exploited by "state's men" whose main task is to preserve the state's charter granted to it by the people, the chief terms of which are:

1. The state cannot be dissolved;
2. It can do no injury sufficiently serious to justify retaliation or attack;
- 3 . It can acquire as much money from people as it deems prudent;
4. It can use any and all resources to defend its interests; and
5. It can make alliances with those who can further its interests.

Marsden does not believe that governments serve any interests other than their own, nor does she believe that they serve any higher purpose than their own reproduction. She suffers no illusions about the presumed beneficence of governments, no illusions that they meet any needs of individuals or societies, and no illusions that they can be improved . Moreover, she rejects the notion of limited government or libertarianism because no state will place an embargo on what it can and cannot do to serve its own interests or to ensure its own permanence.

Marsden differs from anarchists in that she does not think that the state can be abolished. Nor does she think that the blame for its permanence and abuse can be completely attributed to the malevolence of politicians and bureaucrats. A major part of the problem anarchists attribute to government is actually the naiveté and subservience of the subjects, which anarchism unintentionally promotes through concepts like equal liberty and a foolish fantasy of an improved future.

A modern "poor " citizen appears so unmitigatedly a fool in his attitude towards the "state" that suggests he is not merely a fool but a knave in addition.

One of the awestruck crowd of toilers, who when they are not licking their wounds in jail for not minding their manners, are performing forced labor to feed and fatten those who dare to govern They dream of heaven, toil, starve and are penalized: then lisp of liberty. All the same, they seem to be able to stand it. If these things have a lesson to teach, the meek at any rate have not learned it.

Part of the reason why governments have power is because the poor and weak fail to challenge them; they refuse to become egoists and archists.

Echoing Stirner's comments on the proletariat, Marsden argues that the poor will cease to be poor when they refuse to be exploited by the rich and by the state. The "downtrodden" will disappear when they decide to resist. "The hungry will have bread when they take it." The anarchists are at least partly to blame for the poor's acceptance of domination since the anarchist theory of social order includes an "embargo" on the person wanting "too much" power, autonomy, wealth, and enjoyment. Instead of attempting to "level up" by embracing egoism and archism, the anarchists and all other "saviors of society," insist on leveling down, reducing all desires, aspirations, motivations, and outcomes to the lowest possible level. Their ideal person is the ragamuffin. Marsden counters that "one cannot desire enough." There is no limit to individual desires, aspirations, intentions, and achievements. As a social theory, anarchism functions to "level down" by imposing conceptual, ethical, and political boundaries on what the poor and powerless can think and do.

Marsden asserts, anarchism will not liberate the "down and outs." They will liberate themselves through a "self-assertion" that will obliterate anarchism and the "saviors of society" who impose artificial limitations on the thoughts and actions of individuals .

The egoist or archist opposition to anarchism is based on the notion that belief in the sanctity or legitimacy of government is gone. Also gone is the belief that government can be improved or made ethical and accountable.

Without legitimacy, democratic regimes are revealed as nothing more than "individual caprice," the first, final, and only basis of the will to govern. The anarchist notion of a harmonious society, purified of inequality and egoism is analogous to reformist ideas of "clean government," or arguments that government can liberate the proletariat or respond to the will of the people. Governments are not neutral and they do not serve. Egoism reveals the will to govern as an ineradicable force that is expressed on an individual and a collective level. Whether it is welcome or unwelcome, the will to govern is an important form in which power inevitably expresses itself.

The anarchist opposition to the state because it is a state, is futile and delusional. For the egoist, the abolition of the state is a "negative, unending fruitless labor." "What I want is my state: if I am not able to establish that, it is not my concern whose state is established."

The egoist's cause is to establish his or her "own," to acquire and defend his or her property. Egoism does not defend an abstract master concept of social order. The egoist works to mold the world according to his or her aspirations, including power relations in

everyday life. Failing to either establish his or her “own,” the egoist does not pretend that there is no state or external world at all. More powerful others will see that there is.

When one state or form of government is overthrown or disintegrates, another one arises. “The state has fallen, long live the state.” The most consistent, thorough revolutionary anarchist cannot evade the simple fact that power is an inescapable feature of life, in the face to face relationships between individuals and among large numbers of people. What happens on the day after a successful anarchist revolution? To protect the new regime, the anarchists will need to develop and implement policies, programs, and structures. The anarchistic blueprint of society and individuality must be defended. Anarchists will find themselves protecting their own interests with all the power and weapons they can acquire and use. They will necessarily have to repress the statist, egoists, and archists who will surely attempt to reassert their will and exert power over others. Anarchists will protect their revolution and whatever social formation follows it, formulating law and maintaining order through persuasion and coercion. At least, until more honest archists arrive to overthrow and supersede them.

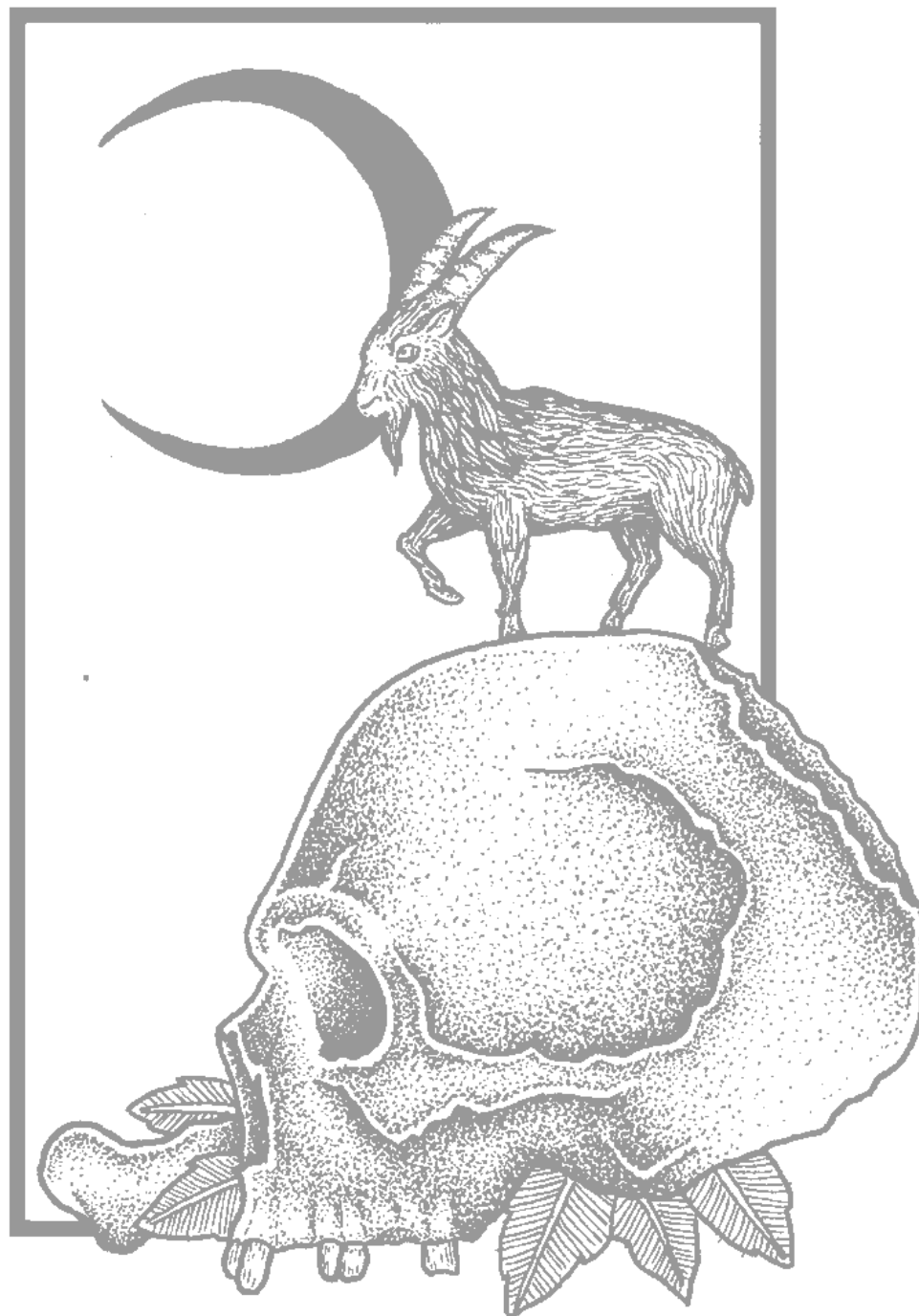
Marsden argues that anarchists confuse the attitude that refuses to hold law, power, and authority sacred with the attitude that refuses to acknowledge the existence of law, power, and authority. All “saviors of society” tend to believe that their vision of an improved world will inevitably triumph, but the anarchists are especially prone to the confusion that saying it is so, makes it so. Egoists and archists do not believe that government and law are sacred, but they respect any and every law for the volume and severity of retaliatory force there is behind it. Respect for “sanctity” and respect for “power” are different. The anarchist confuses the two, believing that the elimination of the first automatically entails the elimination of the second; the egoist and archist dismisses the first but acknowledges the persistence of the latter.

In concert with Stirner, Marsden’s egoism rejects the legitimacy or sanctity of existing regimes, but not their reality. Egoism assesses the power of the state, and challenges, confronts, and evades it as circumstances warrant.

Egoism rejects any concept of utopia, or the imposition of any idea that places an embargo on how individuals can act. It rejects any final solution to the problems persons encounter in living, particularly those that pretend that force and power can be eliminated in social life. Life cannot be subordinated to an artificial blueprint because individual egoism soon asserts itself in opposition to others and to external constraints.

Anarchism is an illusory path to freedom because the forces of human survival, security, and prosperity are directed in the opposite manner.

Persons constantly challenge limitations and embargoes on their thought and behavior. They are unlikely to accept any regime, like anarchism, that uses ideology, conscience, and moral coercion to promote compliance and conformity. It is the nature of human beings to create, construct, and direct their will on the world of events. This will never be restrained by any ideology or cultural value that promotes a “spiritual embargo,” despite the best efforts of anarchism and other humanist ideologies. Ultimately, the anarchist is a “clerico-libertarian” who glosses over the aspirations of “a unit possessed of the instinct to dominate – even his fellow-men.”



- ANARCHISM AND INDIVIDUALISM -

The words anarchism and individualism are frequently used as synonyms. Many thinkers vastly different from each other are carelessly qualified sometimes as anarchists, sometimes as individualists. It is thus that we speak indifferently of Stirnerite anarchism or individualism, of Nietzschean anarchism or individualism, of Barresian anarchism or individualism, etc. In other cases, though, this identification of the two terms is not looked upon as possible. We commonly say Proudhonian anarchism, Marxist anarchism, anarchist syndicalism. But we could not say Proudhonian, Marxist, or syndicalist individualism. We can speak of a Christian or Tolstoyan anarchism, but not of a Christian or Tolstoyan individualism.

At other times the two terms have been melted together in one name: anarchist individualism. Under this rubric M. Hasch designates a social philosophy that it differentiates from anarchism properly so-called, and whose great representatives, according to him, are Goethe, Byron, Humboldt, Schleiermacher, Carlyle, Emerson, Kierkegaard, Renan, Ibsen, Stirner and Nietzsche. This philosophy can be summed up as the cult of great men and the apotheosis of genius. It would seem to us to be arguable whether the expression individualist anarchism can be used to designate such a doctrine. The qualification of anarchist, in the etymological sense, can be applied with difficulty to thinkers of the race of Goethe, Carlyle and Nietzsche, whose philosophy seems on the contrary to be dominated by ideas of hierarchical organization and the harmonious placing of values in a series. What is more, the epithet of individualist can't be applied with equal justice to all the thinkers we have just named. If it is appropriate for designating the egotist, nihilist and anti-idealist revolt of Stirner, it can with difficulty be applied to the Hegelian, optimist and idealist philosophy of a Carlyle, who clearly subordinates the individual to the idea.

There thus reigns a certain confusion concerning the use of the two terms anarchism and individualism, as well as the systems of ideas and sentiments that these terms designate. We would here like to attempt to clarify the notion of individualism and determine its psychological and sociological content by distinguishing it from anarchism ...

Individualism is the sentiment of a profound, irreducible antinomy between the individual and society. The individualist is he who, by virtue of his temperament, is predisposed to feel in a particularly acute fashion the ineluctable disharmonies between his intimate being and his social milieu. At the same time, he is a man (or whom life has reserved some decisive occasion to remark this disharmony. Whether through brutality, or the continuity of his experiences, (or him it has become clear that for the individual society is a perpetual creator of constraints, humiliations and miseries, a kind of continuous generation of human pain. In the name of his own experience and his personal sensation of life the individualist feels he has the right to relegate to the rank of

utopia any ideal of a future society where the hoped-for harmony between the individual and society will be established. Far from the development of society diminishing evil, it does nothing but intensify it by rendering the life of the individual more complicated, more laborious and more difficult in the middle of the thousand gears of an increasingly tyrannical social mechanism. Science itself, by intensifying within the individual the consciousness of the vital conditions made for him by society, arrives only at darkening his intellectual and moral horizons. Qui auget scientiam auget et dolorem.

We see that individualism is essentially a social pessimism. Under its most moderate form it admits that if life in society is not an absolute evil and completely destructive of individuality for the individualist it is at the very least a restrictive and oppressive condition, a necessary evil and a last resort. The individualists who respond to this description form a small morose group whose rebellious, resigned or hopeless words contrast with the fanfares for the future of optimistic sociologists. It is Vigny saying: "The social order is always bad. From time to time it is bearable. Between bad and bearable the dispute isn't worth a drop of blood." It's Schopenhauer seeing social life as the supreme flowering of human pain and evil. It's Stirner with his intellectual and moral solipsism perpetually on his guard against the duperies of social idealism and the intellectual and moral crystallization with which every organized society threatens the individual. It is, at certain moments, an Amiel with his painful stoicism that perceives society as a limitation and a restriction of his free spiritual nature. It's a David Thoreau, the extremist disciple of Emerson, that "student of nature," deciding to stray from the ordinary paths of human activity and to become a "wanderer," worshipping independence and dreams. A "wanderer whose every minute will be filled with more work than the entire lives of many men with occupations." It's a Challemeil-Lacour with his pessimistic conception of society and progress. It is perhaps, at certain moments, a Tarde, with an individualism colored with misanthropy that he somewhere expresses: "It is possible that the flux of imitation has its banks and that, by the very effect of its excessive deployment, the need for sociability diminishes or rather alters and transforms itself into a kind of general misanthropy, very compatible, incidentally, with a moderate commercial circulation and a certain activity of industrial exchanges reduced to the strict necessary, but above all appropriate to reinforcing in each of us the distinctive traits of our inner individuality."

Even among those who, like M. Maurice Barres, by dilettantism and artistic posture, are averse to the accents of sharp revolt or discouraged pessimism, individualism remains a sentiment of "the impossibility that exists of harmonizing the private and the general I." It's a determination to set free the first I to cultivate it in what it has of the most special, the most advanced, the most rummaged through, both in detail and in depth. "The individualist," says M. Barres, "is he who, through pride in his true I, which he isn't able to set free, ceaselessly wounds, soils, and denies what he has in common with the mass

of men... The dignity of the men of our race is exclusively attached to certain shivers that the world doesn't know and cannot see and which we must multiply in ourselves."

In all of them individualism is an attitude of sensibility that goes from hostility and distrust to indifference and disdain vis-a-vis the organized society in which we are forced to live, vis-a-vis its uniformizing rules, its monotonous repetitions, and its enslaving constraints. It's a desire to escape from it and to withdraw into oneself. Above all, it is the profound sentiment of the "uniqueness of the 1," of that which despite it all the I maintains of unrepresible and impenetrable to social influences. As M. Tarde says, it is the sentiment of the "profound and fleeting singularity of persons, of their manner of being. of thinking. of feeling, which is only once and of an instant."

Is there any need to demonstrate how much this attitude differs from anarchism? There is no doubt that in one sense anarchism proceeds from individualism. It is, in fact, the anti-social revolt of a minority that feels itself oppressed or disadvantaged by the current order of things. But anarchism represents only the first moment of individualism, the moment of faith and hope, of actions courageous and confident of success. At its second moment individualism converts, as we have seen, into social pessimism.

The passage from confidence to despair, from optimism to pessimism is here, in great part, an affair of psychological temperament. There are delicate souls that are easily wounded on contact with social realities and consequently quick to be disillusioned, a Vigny or a Heine, for example. We can say that these souls belong to the psychological type that has been called "sensitive." They feel that social determinism, insofar as it is repressive of the individual, is particularly tormenting and oppressive. But there are other souls who resist multiple failures, who disregard even experience's toughest examples and remain unshakeable in their faith. These souls belong to the "active" type. Such are the souls of the anarchist apostles: Bakunin, Kropotkin, Reclus. Perhaps their imperturbable confidence in their ideal depends on a lesser intellectual and emotional acuity. Reasons for doubt and discouragement don't strike them harshly enough to tarnish the abstract ideal they've forged and to lead them to the final and logical step of individualism: social pessimism.

Whatever the case, there can be no doubt concerning the optimism of anarchist philosophy. That optimism is spread, often simplistically and with naivety, in those volumes with blood red covers that form the reading matter of propagandists by the deed. The shadow of the optimistic Rousseau floats over all this literature.

Anarchist optimism consists in believing that social disharmonies, that the antinomies that the current state of affairs present between the individual and society, are not essential, but rather accidental and provisional; that they will one day be resolved and will give place to an era of harmony.

Anarchism rests on two principles that seem to complement each other, but actually contradict each other. One is the principle that is properly individualist or libertarian, formulated by Wilhelm von Humboldt and chosen by Stuart Mill as the epigraph of his "Essay on Liberty": "The great principle is the essential and absolute importance of human development in its richest diversity." The other is the humanist or altruist principle, which is translated on the economic plane by communist anarchism. That the individualist and humanist principles negate each other is proven by logic and fact. Either the individualist principle means nothing, or it is a demand in favor of that which differs and is unequal in individuals, in favor of those traits that make them different, separate them and, if need be, oppose them. On the contrary, humanism aims at the assimilation of humanity. Following the expression of M. Gide, its ideal is to make a reality of the expression "our like." In fact, at the current time we see the antagonism of the two principles assert itself among the most insightful theoreticians of anarchism, and that logical and necessary antagonism cannot fail to bring about the breakup of anarchism as a political and social doctrine.

Whatever the case and whatever difficulties might be met by he who wants to reconcile the individualist and humanist principles, these two rival and enemy principles meet at least at this one point: they are both clearly optimistic. Humboldt's principle is optimistic insofar as it implicitly affirms the original goodness of human nature and the legitimacy of its free blossoming. It sets itself up in opposition to the Christian condemnation of our natural instincts, and we can understand the reservations of M. Dupont-White, the translator of the "Essay on Liberty," from the spiritualist and Christian point of view (condemnation of the flesh) as concerns this principle.

The humanist principle is no less optimistic. Humanism, in fact, is nothing but rendering divine of man in what he has of the general, of humanity, and consequently of human society. As we see, anarchism, optimistic as concerns the individual, is even more so as concerns society. Anarchism supposes that individual freedoms, left to themselves, will naturally harmonize and spontaneously realize the anarchist ideal of free society.

In regard to these two opposing points of view, the Christian and anarchist, what is the attitude of individualism? Individualism, a realist philosophy, all lived life and immediate sensation, equally repudiates these two metaphysics: one, Christian metaphysics, which a priori affirms original evil, the other the rationalist and Rousseauist metaphysic, that no less a priori affirms the original and essential goodness of our nature. Individualism places itself before the facts. And these latter make visible in the human being a bundle of instincts in struggle with each other and, in human society, a grouping of individuals also necessarily in struggle with each other. By the very fact of his conditions of existence the human being is subject to the law of struggle: internal struggle among his own instincts, external struggle with his like. If recognizing the

permanent and universal character of egoism and struggle in human existence means being pessimistic, then we must say that individualism is pessimistic. But we must immediately add that the pessimism of individualism, a pessimism of fact, an experimental pessimism, if you will, pessimism a posteriori, is totally different from the theological pessimism that a priori pronounces, in the name of dogma, the condemnation of human nature. What is more, individualism separates itself every bit as much from anarchism. If, with anarchism, it admits Humboldt's principle as the expression of a normal tendency necessary to our nature for its full blossoming, at the same time it recognizes that this tendency is condemned to never being satisfied because of the internal and external disharmonies of our nature. In other words, it considers the harmonious development of the individual and society as a utopia. Pessimistic as concerns the individual, individualism is even more so as concerns society: man is by his very nature disharmonious because of the internal struggle of his instincts. But this disharmony is exacerbated by the state of society, which, through a painful paradox, represses our instincts at the same time as it exasperates them. In fact, from the rapprochement of individual wills-to-life is formed a collective will-to-life which becomes immediately oppressive for the individual will-to-life and opposes its flourishing with all its force. The state of society thus pushes to its ultimate degree the disharmonies of our nature. It exaggerates them and puts them in the poorest possible light. Following the idea of Schopenhauer, society thus truly represents the human will-to-life at its highest degree: struggle, lack of fulfillment, and suffering.

From this opposition between anarchism and individualism flow others. Anarchism believes in progress. Individualism is an attitude of thought that we can call non-historical. It denies becoming, progress. It sees the human will-to-life in an eternal present. Like Schopenhauer, with whom he has more than one similarity, Stirner is a non-historical spirit. He too believes that it is chimerical to expect something new and great from tomorrow. Every social form, by the very fact that it crystallizes, crushes the individual. For Stirner, there are no utopian tomorrows, no "paradise at the end of our days." There is nothing but the egoist today. Stirner's attitude before society is the same as that of Schopenhauer before nature and life. With Schopenhauer the negation of life remains metaphysical and, we might say, spiritual (we should remember that Schopenhauer condemns suicide which would be the material and tangible negation). In the same way Stirner's rebellion against society is an entirely spiritual internal rebellion, all intention and inner will. It is not, as is the case with Bakunin, an appeal to pan-destruction. Regarding society, it is a simple act of distrust and passive hostility, a mix of indifference and disdainful resignation. It is not a question of the individual fighting against society, for society will always be the stronger. It must thus be obeyed, obeyed like a dog. But Stirner, while obeying, as a form of consolation, maintains an immense intellectual contempt. This is more or less the attitude of Vigny vis-a-vis nature and society. "A tranquil despair, without convulsions of anger and without reproaches for heaven, this is wisdom itself." And again: "Silence would be the best criticism of life."

Anarchism is an exaggerated and mad idealism. Individualism is summed up in a trait common to Schopenhauer and Stirner: a pitiless realism. It arrives at what a German writer calls a complete “dis-idealization” (Entidealisierung) of life and society.

“An ideal is nothing but a pawn,” Stirner said. From this point of view Stirner is the most authentic representative of individualism. His icy word seizes souls with a shiver entirely different from that, fiery and radiant, of a Nietzsche. Nietzsche remains an impenitent, imperious, violent idealist. He idealizes superior humanity. Stirner represents the most complete dis-idealization of nature and life, the most radical philosophy of disenchantment that has appeared since Ecclesiastes. Pessimist without measure or reservations, individualism is absolutely anti-social, unlike anarchism, with which this is only relatively the case (in relation to current society). Anarchism admits an antinomy between the individual and the state, an antinomy it resolves by the suppression of the state, but it does not see any inherent, irreducible antinomy between the individual and society. This is because in its eyes society represents a spontaneous growth (Spencer), while the state is an artificial and authoritarian organization. In the eyes of an individualist society is as tyrannical, if not more so, than the state. Society, in fact, is nothing else but the mass of social ties of all kinds (opinions, mores, usages, conventions, mutual surveillance, more or less discrete espionage of the conduct of others, moral approval and disapproval, etc.) Society thus understood constitutes a closely-knit fabric of petty and great tyrannies, exigent, inevitable, incessant, harassing, and pitiless, which penetrates into the details of individual life more profoundly and continuously than statist constraints can. What is more, if we look closely at this, statist tyranny and the tyranny of mores proceed from the same root: the collective interest of a caste or class that wishes to establish or to maintain its domination and prestige. Opinion and mores are in part the residue of ancient caste disciplines that are in the process of disappearing, in part the seed of new social disciplines brought with them by the new leading caste in the process of formation. It is why between state constraint and that of opinion and mores there is only a difference in degree. Deep down they have the same goal: the maintenance of a certain moral conformism useful to the group, and the same procedures: the vexation and elimination of the independent and the recalcitrant. The only difference is that diffuse sanctions (opinions and mores) are more hypocritical than the others. Proudhon was right to say that the state is nothing but a mirror of society. It is only tyrannical because society is tyrannical. The government, following a remark of Tolstoy's, is a gathering of men who exploit others and favor the wicked and the cheaters. If this is the practice of government, this is also that of society. There is a conformity between the two terms: state and society. The one is the same as the other. The gregarious spirit, or the spirit of society, is no less oppressive for the individual than the statist or priestly spirit, which only maintain themselves thanks to and through it.

How strange! Stirner himself, on the question of the relations between society and the state, seems to share the error of Spencer and Bakunin. He protests against the intervention of the state in the acts of the individual, but not against that of society.

Before the individual the state girds itself with an aureole of sanctity. For example, it makes laws concerning duels. Two men who agree to risk their lives in order to settle an affair (whatever it might be) cannot execute their agreement because the state doesn't want it. They would expose themselves to judicial pursuit and punishment. What becomes of the freedom of self-determination? Things are completely different in those places, like North America, where society decides to make the duelists suffer certain disagreeable consequences of their act and takes from them, for example, the credit they had previously enjoyed. The refusing of credit is everyone's affair, and if it pleases a society to deprive someone of it for one reason or another, he who is struck by it cannot complain of an attack on his liberty: society has done nothing but exercise its own. The society of which we spoke leaves the individual perfectly free to expose himself to the harmful or disagreeable consequences that result from his way of acting, and leaves full and entire his freedom of will. The state does exactly the contrary: it denies all legitimacy to the will of the individual and only recognizes as legitimate its own will, the will of the state.

Strange reasoning. The law doesn't attack me. In what way am I freer if society boycotts me? Such reasoning would legitimize all the attacks of a public opinion infected by moral bigotry against the individual. The legend of individual liberty in Anglo-Saxon countries is built on this reasoning. Stirner himself feels the vice of his reasoning, and a little further along he arrives at his celebrated distinction between society and association. In the one (society) the individual is taken as a means; in the other (association), he takes himself as an end and treats the association as a means of personal power and enjoyment:

You bring to the association all your might, all your riches and make your presence felt. In society you and your activity are utilized. In the first you live as an egoist; in the second you live as a man, i.e., religiously; you work in the Lord's vineyard. You owe society everything you have; you are its debtor and you are tormented with social obligations. You owe nothing to the association. She serves you and you leave it without scruples as soon as you no longer have any advantages to draw from it... If society is more than you then you will have it pass ahead of you and you will make yourself its servant. The association is your tool, your weapon; it sharpens and multiplies your natural strength. The association only exists for you and by you. Society, on the contrary, claims you as its good and can exist without you. In short, society is sacred and the association is your property; society uses you and you use the association.

A vain distinction if ever there was one! Where should we fix the boundary between society and association? As Stirner himself admitted, doesn't an association tend to crystallize into a society?

However we approach it, anarchism cannot reconcile the two antinomic terms, society and individual liberty. The free society that it dreams of is a contradiction in terms. It's a piece of steel made of wood, a stick without an end. Speaking of anarchists Nietzsche wrote:

We can already read on all the walls and all the tables their word for the future: Free society. Free society? To be sure. But I think you know, my dear sirs, what we will build it with: Wood made of iron ...

Individualism is clearer and more honest than anarchism. It places the state, society and association on the same plane. It rejects them all and as far as this is possible tosses them overboard. "All associations have the defects of convents," Vigny said.

Antisocial, individualism is openly immoralist. This is not true in an absolute fashion. In a Vigny, pessimistic individualism is reconciled with a morally haughty stoicism, severe and pure. Even so, even in Vigny an immoralist element remains: a tendency to dis-idealize society, to separate and oppose the two terms society and morality, and to regard society as a fatal generator of cowardice, unintelligence, and hypocrisy.

Cinq mars, Stello, and Servitude et Grandeur militaires [books by Vigny] are the songs of a kind of epic poem on disillusionment. But it is only social and false things that I will destroy and illusions I will trample on. I will raise on these ruins, on this dust, the sacred beauty of enthusiasm, of love, and of honor.

It goes without saying that in a Stirner or a Stendhal individualism is immoralist without scruples or reservations. Anarchism is imbued with a crude moralism. Anarchist morality, even without obligations or sanctions, is no less a morality. At heart it is Christian morality, except for the pessimist element contained in the latter. The anarchist supposes that those virtues necessary to harmony will flourish on their own. Enemy of coercion, the doctrine accords the faculty to take from the general stores even to the lazy. But the anarchist is persuaded that in the future city the lazy will be rare, or will not exist at all.

Optimistic and idealistic, imbued with humanism and moralism, anarchism is a social dogmatism. It is a "cause" in the sense that Stirner gave this word. A "cause" is one thing. "the simple attitude of an individual soul" is another. A cause implies a common adherence to an idea, a shared belief and a devotion to that belief. Such is not individualism. Individualism is anti-dogmatic and little inclined to proselytism. It would

gladly take as its motto Stirner's phrase: "I have set my affair on nothing." The true individualist doesn't seek to communicate to others his own sensation of life and society. What would be the good of this? *Omne individuum inefabile*. Convinced of the diversity of temperaments and the uselessness of a single rule, he would gladly say with David Thoreau:

I would not have any one adopt my mode of living on any account; for, beside that before he has fairly learned it I may have found out another for myself, I desire that there may be as many different persons in the world as possible; but I would have each one be very careful to find out and pursue his own way, and not his father's or his mother's or his neighbor's instead.

The individualist knows that there are temperaments that are refractory to individualism and that it would be ridiculous to want to convince them. In the eyes of a thinker in love with solitude and independence, a contemplative, a pure adept of the inner life, like Vigny, social life and its agitations seem to be something artificial, rigged, excluding any true and strongly felt sentiments. And conversely, those who by their temperament feel an imperious need for life and social action, those who throw themselves into the melee, those who have political and social enthusiasm, those who believe in the virtues of leagues and groups, those who have forever on their lips the words "The Idea," "The Cause," those who believe that tomorrow will bring something new and great, these people necessarily misunderstand and disdain the contemplative, who lowers before the crowd the harrow of which Vigny spoke. Inner life and social action are two things that are mutually exclusive. The two kinds of souls are not made to understand each other. As antitheses, we should read alongside each other Schopenhauer's "Aphorisms on the Wisdom of Life:" that bible of a reserved, mistrustful, and sad individualism, or the *Journal Intime* of Amiel. Or the *Journal d'un Poete* by Vigny. On the other side, we should read a Benoit Malon, an Elisee Reclus or a Kropotkin, and we will see the abyss that separates the two kinds of souls ...

- Georges Palante



- THE ANARCHIST MYTH -

1) Dismantling the myth

“Anything based on the masses, the herd, carries within itself the seeds of slavery. That crowd, which does not self-determine its values, is unable to define its own life.”

Everyone has roots, a past from which through different lived experiences you learn, analyze facts and evolve if you have the capacity for it, or else you are stuck in a loop of mediocrity and pathos. Thus, a portion of the individuals (not everyone!) who today form the nihilist and eco-extremist terrorist groups, including those who write this text, come from the “anti-authoritarian” environments of anarchism or radical leftism.

Having spent in some cases several years within this milieu that is plagued by misery and the miserable, by cowardly hypocrites and moral priests, we know what we are talking about. This is why we think it opportune to present this analysis to clarify why we distance ourselves from the anarchists and their old and obsolete theories. We consider it also important to make clear that NOT ALL people who call themselves anarchists follow the same line of thinking/acting or fit the description that we present. In fact, small circles of anarchists still find affinity with our attitudes, though we know that these are a minority of a minority.

To begin, some of us began to have contact and approach anarchist ideas precisely because we saw in them an antagonistic alternative to the values of society, values to which we have complete hostility. We believed that within the so-called “anarchist movement” we could form that “free” community to confront a world that we hate. But after years of wandering through the ruins of mediocrity, squats, concerts, parties and countercultural nonsense, participating in “mass struggles”, actions and attacks (in most cases symbolic as well as useless), where we risked a lot to get very little, we have finally realized many things, especially the fraud that is the myth of anarchism, in all of its variations.

Because we have seen how this “free community” of anarchists reproduces exactly the same values of society or of the system that it claims to fight against, because we have seen the hierarchies of the anarcho-leaders and their followers, the marked roles, the power struggles between different factions or groups, those who speak and those who listen, the attitude of “if you do not agree with my dogma, you are less anarcho or I will just split in your face” and a thousand and one childish idiocies that are not worth

mentioning. Anyone who has been in contact with this milieu knows very well of what we speak. Because we have seen that the “movement”, the squats and everything else are just a product of consumerism, of an ideology for sale, a “radical” or countercultural fashion or a degenerate form of leisure for drug addicts that is far from being the real threat to the System that it claims to be and that it is simply a lifestyle totally assimilated and controlled by the system.

Because we have understood the unrealizable nature of anarchist and leftist programs, the utopian fantasy of a world in harmony is ridiculous to us. We are not interested because, really, who knows how the world will be like in a few years, so why even pretend to have a magic solution and a determined program for the post-revolutionary anarchist world? We had enough of flushing our life down the toilet for nonsense that seems drawn out of teenage dreams. We have developed a more complex analysis of the reality that surrounds us, free of the veils that blind us and the chains of romantic idealism has put us in our place. We got tired of waiting for a “revolution” that will never arrive, and that if it did, we look back at the history and at the behavior of the anarchists (which is a further sample of human nature), perhaps it would be even worse than the world we know today. Because we are tired of putting hopes in popular uprisings but also in the “minority conscience” of the “insurrectionary”, because many times we have heard incendiary and bellicose speeches that were left at mere quackery. Maybe it can be said that we are crazy or lunatics, that our “program” is “kill for the sake of killing until they kill us” ... you can say this and a thousand other things but at least we are realistic and above all, honest. Anarchists, regardless of the type (red, red-black, black, eco-anarchist ... etc) have one thing very clearly in common: their programs are based on illusions and hopes, and they deform the existing reality to make it fit into their ideological fantasies.

The basic values and pillars on which anarchy is built do not represent us anymore if they ever did. The humanistic and Christian nature of these values disgust and repel us. Concepts such as mutual support (universal and among strangers), promiscuous and indiscriminate solidarity towards people who we know nothing about, simply because they belong to a particular social stratum such as prisoners, migrants or workers, without stopping to analyze each person for his individual decisions / actions and not simply by the forced category in which he has been placed. The belief that the human being has a “good” nature under certain conditions and is “evil” under others ... and best not to speak of the horrendous collectivist vision of life that many (not all) anarchists have and

many other things which are, as we have already said, the intrinsic values of anarchism and which irreconcilably separate us from the world of the anarchists.

If we go deeper into the concepts of “authority,” “hierarchy,” “power,” “domination,” and other concepts that the anarchists claim to fight against, we first find a tremendously hypocritical stance when they themselves have power struggles. In that case, they are in fact, authoritarians and they try to subdue and dominate others who are not like them.

When anarchists (or anyone else) exercise violence against their enemies, they are imposing their authority over them by the use of force or other means. Even a simple dialectical debate between two opposing positions basically consists of trying to dominate your opponent and impose your way of seeing things.

On the other hand, it seems to us tremendously hypocritical and utopian to deny the reality of human behavior. Although our position as individualists makes it clear that we do not bow our heads to anyone or need to be told what to do, think or need anyone to make decisions for us, we understand that authority and hierarchical organization are neither “good” nor “bad” but is something that just exists and, regardless if you like it or not, it’s something very natural in the human behavior since time immemorial. Therefore we can lie to ourselves and fall into the hypocrisy of anarchists and “anti-authoritarians” or we can accept the reality and use it in what is convenient for us.

We understand that at certain moments and situations, a figure of authority or “guides” may be necessary and beneficial. For example, when carrying out actions, robberies, armed assaults or whatever, there are those who have a capacity for self-control and cold blood in times of great tension and danger, as well as experience in similar situations, or they know the area, or have in general one or more abilities that make them more skilled than the rest of the team. Of course, this person will be the most suitable to give the indications of when to strike or retreat. Because in a robbery that lasts 30 seconds, there is no time to convene an assembly in case of an unforeseen event (which often occurs). Not only must there be great coordination and prior preparation of all members to know what role each one plays, but there must be some chain of command in the group under a figure who by his experience and skills managing these delicate situations can react, make difficult decisions quickly, and guide group members with less experience, in order to save himself and the rest of the group and thus succeed in the task at hand.

Apart from this there must be very well defined roles based on the experience and personal skills of each component of the unit, and yes, again, we clash with anarchist

idealism that stands against specialization and roles. We can even agree concerning a sharing of the division of labor in the sense that we see the utility of all members of the group learning a little bit of everything (making explosives, target shooting, driving, vehicle theft, computer file encryption, hand-to-hand combat, disguises ... etc) What we cannot ignore is that there are people with specific skills, for example some are better shooters than others, likewise, there will be other individuals who are better able to drive in extreme situations and others who are more familiar with other practices. That is why in actions there must be roles based on the specialization and experience of each individual. This increases the probability of success in action.

Authority exists in various forms, some are coercive and others not, but obviously the concept of authority within civilization is not something that we can understand as something “positive”.

For example, the police and other means of artificial regulation of the techno-moral civilization are alien and hostile concepts to us because, on the one hand, the wild already has its own cycles and means of regulation and does not need other means, and on the other hand because these means are made with the purpose of perpetuating the civilized order. The question is how each one of us faces the reality of authority and hierarchy in its various forms, and how these are internalized within the human being. Individualistic extremists do not pay any respect to civilized authority or anyone who stands in their way, only they choose their own path, only they decide what to do outside of the anarchist hypocrisy that pretends to be “horizontal”, “free” and “without god or master”. The individualistic extremist builds their daily reality and their relationships, like everyone else, in a series of defined constructions and roles, including through very natural authoritarian and hierarchical attitudes. The extremist individualist who follows his wild and egoist instinct, using authority when it is necessary for his benefit (for example when taking the lives of his enemies or using force to ensure his survival) and thus not being locked inside the moral cages of ideologies, religions, progressivism and humanism and taking reality as it is, without sugarcoating it to make it easier to swallow. In the end this is more “free”, even more “anarchic” in the purely chaotic sense, than all those “anti-authoritarians” drenched in romantic idealism, prisoners of the mental chains of the stereotype of the politically correct.

On the other hand, most people (if not everyone) have completely assimilated the present everyday life and do not know, or want, to live another life than this established one, the comfortable one, the easy way. Who is going to convince all those millions who

wander the world to establish anarchy? In the eventual case of the disappearance of the state and institutions that regulate the common life, how do you agree with everyone or just avoid killing each other? With pedagogy? Doing assemblies? That blind trust in humanity and in the “good faith” of the people that the anarchists have makes us laugh. In addition to the tremendous arrogance of those who present themselves as a kind of “messiah,” a divine being touched by the grace of “God” who has seen the light, believe themselves to be the absolute truth and have been selected for the important task of “liberating” and teaching the true path of light and truth to the rest of the mortals of that massive entity called “the people”. But the “people” are mere blind slaves and idiots who have been and are deceived and manipulated by evil beings (Capital-state, “power”, the rich ... etc) and are not able to make decisions or think for themselves or understand what surrounds them, and of course, they have no responsibility for the functioning of today’s world.

It is only necessary to observe how the attitudes of domination, the lust for power, the internal fights for being the one who is right or wants to be the boss. Here the authoritarian attitudes or the rotten social values reproduce themselves and move freely within the “anti -authoritarian” movement. For even in history, in the few cases where anarchy was imposed (and we say imposed because it was never consented to without the use of force) within that anarchist program or government there were authorities, bosses, leaders (Durruti, Nestor Makhno ... etc.) people whose voice was heard over others and whose opinion was worth more than others, a few who made important decisions and a few who followed and obeyed, so in these experience of history we see that there were organs responsible for “keeping order” etc etc. We see that authority emanates from an assembly, a “revolutionary” committee, a workers’ council, or one or other “horizontal” organizational structure, which does not make it different from that one emanating from a government institution or from the barrel of a gun.

We have understood that human nature is conflictive, that hierarchy and authority in their variants are concepts deeply rooted in the human being and that there were and there will always be people who have become leaders by skill or by force. And there were and there will always be those who are willing to follow these leaders. There were and there will always be people with a desire for power, a desire to command, to be someone respected or feared and even more people are going to opt for the path of least resistance, which is to bow your head, obey and not get into trouble, rather than complicate your life thinking for yourself. Many don’t mind if there is someone around

who makes the decisions for them. And this happens even in anarchic circles, so it is not a charge we level specifically against rotten anarchism, but rather we level the charge against the rottenness of humanity as a whole of which the humanist anarchists and leftists form a part. Ideologies sell the image of prefabricated enemies and that we must fight and sacrifice ourselves for a “superior” alien cause, but we have come to the conclusion that man’s true enemy is man himself.

Because although there was a time when we thought that the root of all evil was the State / Capital, we later understood that it was more complicated than that, and that the origin of the problem was the complex network of relations of power that is society. After this, we understood that society is the product of Civilization and this in turn of human progress, which is responsible for this regrettable reality. And whether we like it or not, the human being naturally tends toward progress, and the modern human being to the worst kind of progress that exists, that of an anthropocentric vision where everything on earth, from the water, the mountains, the trees, animals, people ... everything is reduced to resources or products, benefits, land to conquer or bodies / minds to dominate or domesticate.

And in this situation, many anarchists (but not all!) not only remain tremendously deficient in making the simple analysis of “State / Capital source of all evil in the world” but they do not even raise a criticism of civilization and Progress, or worse, are tremendously pro-civilization, thinking that changing the form of government, directing resources and means of production, and modifying social / economic organization are enough.

Finally having arrived at these conclusions based on what has been lived, what “new” world do you expect us to build with this rabble? What new experiences and liberating moments can arise from such rottenness? Nothing can be expected of anarchists, because their faith in humanity blinds them. They are victims of their own idealism and have a romanticized and unrealistic view of the world and the nature of people. Just keep hoping that, especially in the mass society in which we live, the “awakening of consciousness” comes and people “learn” to live in anarchy, even if those in charge of bringing anarchy to the people are these characters. For us, they can waste their entire lives pursuing their utopia.

Because to conceive of a real experience of authentic, wild, and free life, one would have to look at forms of life or social organization on a very small scale, with few

members, tribal or “primitive” forms already lost or almost lost; those far from civilization. Yet not even these were perfect, nor do we consider them as examples to follow, since we do not idealize anything or anyone and we prefer that each seeks and makes his or her own way.

II) “Black anarchy” and the “new” anarchist urban guerrillas

“The idols only exist because of Me. It is enough that I stop creating them, so that they disappear: there are no higher powers if I do not raise them and put myself under them”

While we have generally spoken of anarchy as a movement, we want to dwell more deeply on one of its “variants” which may seem to have certain similarities with individualist extremist tendencies and nihilistic terrorists. We speak of the so-called “anarcho-nihilist” tendencies, “antisocial” anarchism and “black anarchy” and the experiment of the “new” urban anarchist guerrillas.

To begin, reading the texts and claims of actions of this tendency, we see only the repetition of the same discourse over and over again, a purely identifying discourse based largely on criticizing what other tendencies of anarchy do or do not do, or why anarchos don’t do what I do or laugh at my jokes (this whole business of I being more anarcho than thou because thou dost not follow my dogma, something very common among anarchists as we saw earlier).

At the same time they need to write a text for everything, often too exaggerated and with words and terminology that get too grandiose compared to the ridiculous “actions” carried out in most cases (sealing a padlock, putting up banners or graffiti tags...)

The need to convince, to win followers for “their cause” (although some won’t admit it) leads them to make public statements which places them obviously in the focus of attention of snitches and investigations. Just as the communists and social anarchists have their hopes placed on the absolute revolutionary subject (“the people”, “the working class”, etc.), black anarchy hopes that its texts and actions will compel the awakening of consciousness in individuals who are already part of the “movement” or at least their youngest and most energetic part, pushing them into action. Basically, some rely on the masses and others on the “minorities of rebels”, but in the end everything is the same, putting hopes in others to follow you and do the same things as you do, following the anarchist tradition of this kind of “faith” that they deposit in other people. Beyond that, the “black” proposal offers nothing more than to wait for the “contagion” from one day to the next, and it is total nonsense.

Moreover, the incendiary and warlike discourse of black anarchy does not correspond to reality, where most of these people live within the comfort of the aesthetic pose of the “insurrectional” movement.

Then we have that famous concept of the “multiformity” of actions, so that according to the theory of “polymorphic action” the anarchist “praxis” can (and should!) combine putting up posters with bombings (as if it is the same thing), doing guerrilla attacks while participating in public and propagandistic movements and actions, speaking, defending and advocating anarchist violence in debates, assemblies and public talks... and so on... but what a bunch of nonsense! This concept of “polymorphic action” seems like something that comes out of the mind of an unconscious or mentally unstable person!

Anyway, boasting, pretending, spreading rumors and gossiping, being a loudmouth and showing off by telling stories of “battles” even in phone conversations or on social networks such as Facebook (long live the coherence!) are very common things in the circles of “black anarchists”, and just imagine the “reputation” they acquire at having been arrested or imprisoned...

If we address the concept of actions of the “new” anarchist urban guerrillas, we arrive at the worst part of all.

First, the strategy, planning and execution of actions are disastrous; the lack of measures, or rather the lack of a security culture and self-preservation instinct is one of the many failures of these groups. The examples to be followed by many of these “revolutionary anarcho-nihilists” are the disastrous guerrilla experiences (leftists or communists in their majority) of the past or present and their historical failures (RAF etc), examples that are not based on a strategic criteria or on the improvement of the effectiveness of armed action, but simply on the basis of a moralistic criterion, of ideological rigidity or of fetishistic admiration. Because in spite of being called “new”, these guerrillas only copy the schemes of the “old” guerrillas in many aspects, perhaps with only theoretical differences.

Ineptitude, inattentiveness, and irresponsibility are the words that best define these “guerrillas”, which put them and anyone around them in unnecessary danger.

Imprisoned “guerrillas” of the past and present are a disastrous example for a new generation of idiots who fetishistically adore them without stopping to think or make the slightest criticism, or question why guerrilla anarchist groups had a fleeting existence

and most of their members ended up imprisoned, dead, on the run, or denying that they ever were guerillas. The example given by these “guerrillas”, their experiences, their words and texts encouraging others to follow in their footsteps and make the same mistakes, leave a new generation of followers ready for prison. On the other hand, the “demand” for “solidarity”, such as attending trials or maintaining contact or direct relationship with the prisoners (visits, mail, phone calls, social networks...), does nothing more than fill in the files of anti-terrorist police investigations. Not to mention the lack of responsibility, on both sides, of those who have direct and continued contact with prisoners when they are carrying out actions or have in mind to do so.

Martyrdom and self-sacrifice are some of their other “virtues,” claiming responsibility when they are captured, even though there is no evidence to directly incriminate them. This is yet more proof of the stupidity of these “guerrillas”, confusing pride with idiocy. As if they had to face or had any responsibility to “the movement” or to claim some political responsibility for their actions to people who do not even know them, who will not follow their steps and probably in a few years won’t even remember them. Because, besides, even though it seems to us a tremendous absurdity to give our enemies our lives on a silver platter in court, we believe that we must be consistent with the decisions made and face their final consequences. Because one cannot declare oneself against the law, refuse to participate in legal proceedings, refuse to recognize the authority of any judge or prosecutor, or announce that the escape, riot and rebellion are the only options of the “urban guerrilla” prisoner and then expect to gain something from prison privileges, to participate in trials (even if it is pretending), participate in the process, legal defense etc, and even after “refusing to participate in the farce that are trials” and “not expect anything from a system of which we are declared irreconcilable enemies” and then complain because they were left without their prison privileges, or that they were given long sentences or because things did not go as expected. Because it’s only when you are between a rock and a hard place that you show what your convictions are made of, because we know that it is very easy to speak or write texts and be very brave in theory, but in the end, the practical example is what counts. Because we have already seen how when some have been isolated and left alone, with those who in the past supported them turning their backs on them or changing their beliefs, then very quickly they toned-down their discourse; and the initial radicality and aggressiveness disappeared.

And when we go to the practical example of the “guerrilla” actions of these anarchists, we see many ill-conceived actions, badly executed, with lousy results: lots of risk with little to show for it.

Attacks that in many cases only resulted in a black spot on some wall. In addition, these actions were rarely intended to directly attack the lives of some of their enemies but only property and almost always the same objectives over and over (banks and ATMs), usually on specific symbolic dates for the “movement” (anniversaries of some police murder, of some revolt of the past, from calls of “solidarity” with this or that cause or prisoner ... etc). If someone was injured, texts and communiqués were quickly published asking for forgiveness and implying that it was not their intention to hurt “innocents”. Because despite declaring themselves antisocial, terrorists, eternal enemies of society and other big words, these “terrorists” and “antisocial anarchists” have lots of consideration for society and their fellow citizens.

In closing, we can say that the “experiment” of the “new” urban guerrillas has only left a lot of prisoners, another still larger group of people under investigation and probably another bunch of future prisoners. All of this is the high price paid for this short-term activity and a ridiculously small amount of damage (in the vast majority of cases), which in economic terms is being recovered in the levied fines. This is the high price paid for bad planning, loose lips, being carried away by emotions and nonsense, and especially for thinking that this is a game. In strategic terms and by doing a cold and common sense analysis, the experiment of the urban guerrillas and the anarchist action groups has been and is an absolute disaster, and there are the facts that prove it.

We have always been aware that those who immerse themselves in this life, those who choose the path of illegality, of the attack with all its final consequences, have no guarantees of anything, even less of “success” or “victory” but there are many guarantees of ending up dead or imprisoned. But it is one thing to know this reality and assume it acting accordingly, that whatever happens always be cautious, PATIENT and act carefully to keep out of jail or the morgue, to continue attacking more frequently and better; and it is another very different thing is to be suicidal by sticking one’s head in the mouth of the lion. In this sense we reject and deeply despise that mythological garbage that “prison is a stop in the life of the revolutionary / anarchist / whatever” that has led the imagination of many idiots to believe that incarceration is not “that bad”. Prison, especially with a decades-long sentence for terrorism, is the end, full stop. We no longer live in the Middle Ages, nor are we in the 80’s, modern prisons are practically

impossible to escape from. A long or life sentence is not a “stop”, it means that you have screwed up your life, in most cases by making the wrong decisions, and instead of believing these stupid arguments and all that anarcho-nonsense about jail, they should look in the mirror and assume that they screwed up. In our case, we prefer a quick death to a “life” of martyrdom behind bars that in the best of scenarios you end up being released after spending half your life in prison, as human waste, sick and old, that is if they do not kill you while behind bars. We insist, it is one thing to take risks and quite another thing to be suicidal.

The growing scarcity of both quality and quantity of offensive activity, even in places with a long history of anarchist activity, shows a declining movement, consumed by disputes and internal fights, of what could have been and but wasn't, or rather an “I want to but I can't”. Bombings, arson and punctual attacks are nothing more than the last vestiges of something already outdated.

Those who made of anarchism something more than useless chatter and a pacified and reformist attempt to make social politics, those who gave a chaotic and threatening aspect to anarchy that at certain moments came to represent a headache for governments, are dead or in jail (mostly due to stupidity and childish mistakes). Others changed their positions when they panicked, thinking that they could end up just like their “compas”, or when they perceived that adhering to the “anarcho-social activist” position is less dangerous. Many others continue to adhere to the anarcho-insurrectionary-antisocial-blackblock position that only remains in speech and posturing but nothing or almost nothing to put into practice.

Who knows, maybe new generations of anarchists will know how to turn this decadence around and take other paths, more dangerous for the existent. We don't know one way or the other and, contrary to what many people think, we would be glad if this happened since more tension, more attacks, more bombings and fires, assassinations and alterations of normality of any kind; in short, extremist and destructive criminal activity (of whatever kind) adds chaos and destabilization to a declining civilization.

We are going to give a clear example of effectiveness in practice: the tendency of eco-extremist terrorism has been active since 2011, when the first ITS began their activities in Mexico. During their 6 years of life, they have expanded to several countries (Argentina, Brazil and Chile, at the moment, although it has “sympathizers” in various parts of the world) and operates in several Mexican states with a history of dozens of

attacks that they have taken responsibility for (from sending parcel-bombs, arson, attacks with guns and knives, placing and detonating explosive devices, assassinations ...) plus an unspecified number of attacks that they have not taken responsibility for that have left not only material damages, terror and stupefaction in citizens and authorities alike, but several wounded, mutilated and dead. In the same way, groups and individuals of the nihilistic terrorist tendency have been operating and expanding in various parts of Europe, with a special presence in Italy, and these have have left a trail of incendiary and explosive attacks, spreading their poison to the bowels of the rotten society, and all this without counting acts that they have not taken responsibility for and without taking into account that some of the people who act today encompassed under these trends already carried out attacks years ago for other reasons (similar or not). Until today and as far as we know, not one single person has been arrested or imprisoned under the accusation of being part of any of these groups or of being the author of any of these attacks, in spite of the great notoriety that these tendencies have acquired (and taking into account the systematic cover-up, denial and manipulation of their activities by the media, governments, and the means of anarchic “counter-information”), and having the police and intelligence agencies from several countries trying to find them.

Meanwhile, “the urban anarchist guerrillas”, the anarchist nihilists of black anarchy and the insurrectionaries of the FAI (or rather of what remains of it, a shadow of what it was) what have they achieved in these years? Nothing but actions of decreasing quality and quantity in a predictably clear decline, as well as a lot of people being imprisoned in long sentences. And in their “history”, not a single death. This is the price paid for following the theoretical / practical line of anarchist armed action as we know it, the mixture of wanting to be a political activist and terrorist guerrilla at the same time, which is clearly suicidal. Again so much lost for so little gained.

That is why, instead of seeking acceptance or complacency from everyone, growing in numbers or expanding, the priority should be to keep our tendencies incorruptible at any cost, in order to avoid imitators, followers / admirers or to become a circus or a fashion, as has happened with the anarchists. This is not an activity for all audiences, it is only for the best, the most qualified, those who have no qualms about spilling blood (especially other people’s blood) if necessary, it must be closely-knit and distrust everything outside of its immediate circle. The essence that characterizes the tendency must be kept “pure” without degradations, although this implies being few and that few (if anyone) will sympathize with it.

- AUTOEXOSIOUS APANTHROPINIZATION -

"If you go to the borders, you might see trees, soil, sea, but you will not see countries. When I roam in solitude inside the city I see heaps of human creations, all manifestations of God, but I don't see any Gods anywhere."

This is only a short text, which mentions realizations that I have wanted for a while now to write about. I myself have escaped the masochism hidden behind these same realizations, and these words are written to refute erroneous conclusions that had been expressed, and criticisms that I don't agree with anymore, regarding ecoextremism, which was approached from a point of view of values, obscuring what it is objectively. The words written here are coming out of lived personal experiences.

"It seems to me that society usually wins. There are, to be sure, free spirits in the world, but their freedom, in the last analysis, is not much greater than that of a canary in a cage. They may leap from perch to perch; they may bathe and guzzle at their will; they may flap their wings and sing. But they are still in the cage, and sooner or later it conquers them."

- H.L. Mecken

The freedom that the spiritual man seeks, the freedom of values, the freedom of liberation is an illusion that gets crushed under the guillotine of the objective observation of human nature. It is murk that becomes mire when it comes in contact with reality.

Some believe that Christianity limited the human spirit. What they don't understand is that Christianity is the human spirit. The ethical self that denies natural existence. Mind over matter. All that modernity has done is to recycle its name. The purpose remained the same.

Let's take one thing out of the way and say, that what has come to be termed as Anarchy has nothing to do with Nihilism. I am not playing with words here, I will be blunt. It is the objective realization of facts outside of bullshit subjectivistic valuative thought that gives a context for reality. Anarchist realities and interpretation are always based on social contexts, like this could be considered the default structure that can't be dissected furthermore. It is always based on the ethical world of humans. It is always mind over matter. The mind is the boss of the ego and the ego follows. Though egoism is a reality that cannot be disproved. Anarchist logic is always formulated according to root ideological constructions. The natural ego remains unable to fully take over. The ego, all impulses and irrational desires don't need justification from ideas to exist or to do jack shit. Antisocial Nihilism is essentially misanthropic and removes out of the way once

and for all, the artificial world of the human mind. In other words you can either use your brain as simple, harsh and indifferent logic exactly as the naturalness of nothingness around you does and use it only as a weapon whenever it is applicable, or otherwise it is as useless and a fabrication of myths, as is the entire human world that has been built through it. The human spirit doesn't exist! Looking even more deeply, the paradoxical nature of consciousness and phenomenology is not something that can be overlooked.

"Attempting to think the thing without being given in advance the means of attaining it: that is the task of phenomenology. An impossible task, the temptation of the impossible. But is this not our human condition?"

- Marc Richir

Outlined truly in the above sentences, this is all there is to it! All the masochism of human existence is here, all the self torture that seems so difficult to get rid of. Think that with this pathetic tool, the mind, the humanly constructed realities are created. Think where they step on and how crumbling they are when contrasted with the natural sharp gaze of Nihilism.

"Here the feelings of misanthropism come to be attached, and as limitative as they might seem on a social-cultural scale which doesn't concern me at all, as much liberating they are on a scale of existential search. The realization of triviality of existence if perceived as a value in itself and therefore the human substance inside it makes you loathe with the anthropocentric way of thinking and being and their exaltation of the human as a moral value or the centre of evolution. It's these moments that you see the human thinking it can reach with a purpose a long term target, whichever their purpose might be, as a thinking and rational being it thinks that it can create, change, adjust the world to fit it, adjust the lives of the non-human animals to fit the world and to fit it. Moments of pure arrogance and ignorance. Moments of ideology. "Humanity" for me as a concept parasitizes in the mind and as entities parasitize with the mass way of living. "

- Archegonos

The so called human is just an animal that always wants to forget it is such. And it is not a "bad" animal. Just a totally dysfunctional one. A cursed biological organism. Because when the human arises (the world of mind and thought) it tells it that there is something beyond that. Hence the need for ethical considerations to determine why are we "bad". What went wrong? Nothing that the world of mind can't fix of course! It doesn't matter that Nihilism when taken to its logical conclusion eradicates all the humanly constructed reality and you remain with what is left to act upon, but some peoples connection with the shit that is inside their heads still makes them try for the impossible. They want to fool themselves. All this bullshit has become part of the human DNA.

So if an anarchist is frank with himself should admit that he seeks to re-create right and wrong. That he wants to perpetuate the human and its bonds that have become biological realities after so many years of flagellation and self defeat. There are three types of anarchists that I can recognize right now. The honest (but failing) idealist, the priest and the fool. All of them remain moralists. What I was, was a much more differentiated kind but it had a paradoxical nature. For the anarchists the world doesn't have enough spirit. They want to instill more into it. What kind of spirit will that be is not what matters here. What matters is the insistence on maintaining faith in the human being. Though if you advocate Nihilism and not ideological hypnosis you will be as healthy as possible. You won't have the fuckin insistence on masturbating with the human anymore. Antisocial Nihilism doesn't have any concerns about justifying any behavior against anyone whereas Anarchy has to answer to ideas.

I for one accept that I am an obscene and depraved product of today's civilization and of the total misanthropy, which has shaken off all idealism, that the abomination of the societies of the ethical being, of this pet, has imposed upon me. I hate everyone the same no matter who or what they are. For me it is not a matter of who "deserves" to die. It is not an ethical question. I don't need justification from something. I desire whomever to die in this stenchy christophany which is the civilized human world and its artificial carnivals. I don't see spirits around me. I see parasites limiting my claim of power. My claim of power which can't be much with so many parasites around me, this doesn't mean that this harsh truth bends my will. I have specific interest in the spread of misanthropic action in the extramoral sense. I still though have the capacity for respect, which actually surprises me, but it is exactly the way it is realized and felt that makes it an aspect of power and not of christianism. So not in a sense of an ethically rooted idea of equality, but in a spontaneous violent affinity of an animalistic frank action-reaction of beast towards beast. For some animals that we have shared egoistically, not communally, with an attitude of in your face aggression. Some win, some lose, but they all learn something out of it. If something doesn't destroy you, it will most probably make you stronger. Outside of shame and the hypocritical veil of christianism or the elitism of the spiritual priesthood of the righteous ones.

For the anarchists whatever they do is fundamentally rooted in the western mentality, part of the ecclesiastical political cultures, part of the normal way of life, in a sense of the human conduct, the participation in the Theatre. It remains and will always remain humanist. For me whatever I do in this sanctified purulent sink of citizenry is an act of egocentric arbitrariness. Pure negation. A step into the paths of the void. The opening of the gate is a non path to war, a chance to satisfy my thirst, a spit in the face of ethico-biological barriers. It isn't a fantasy of any form of liberation. It isn't a scheme of the "good". Whoever stares at this world and not the world of heaven will know what I mean. Total Nihil is my shadow it isn't my enemy.

Why do I even bother to write since I hate everyone? Since I even abhor the world of the internet which I use and its ways of communication? I am seeking to fulminate my course of the fall in the paltripolitan panopticon, which will be death, capture or cowardice. There are no other ways or solutions. The liberation of the raped corpse of Christ will not save me. And to shut the word holes of all those who have hated me for who I am, because they see in me a depravity, and when I opened my mouth I spat poison on their frith of mind. And as I said before, to spread misanthropic action after some rejected fallacies.

The basic notions that have been rejected and henceforth my misanthropic Nihilism attempts the expansion of my ego over are these: The arrival of every new human being over the arbitrariness of chaos. The notion of anarchy vs authority. The notion of the individual vs domination. The spiritual ego. Every idea over my unique concrete ego. Every ethical consideration. The biological superiority of human existence.

What I say in this text is a vomit that will benefit only me from spitting it out. It is no obligation towards anyone, neither attempt for criticism, nor a pillar towards collective evolution. I don't give two fucks about this, I only care now to support and sharpen my complicities with the crazy motherfucker Nihilists who attack everything because our interests overlap, outside of ideological, political utopian collective quests. Everyone pursues their own, we agree on indiscriminate attack and I will not claim to be able to say more for now. All total misanthropes, the eco-extremists, nihilist terrorists and other nihilist criminals who have understood that human existence and its theatrical performances are a joke. Those who don't deny their natural ego and accept authority as a natural reality. I am also one of those who defy the biological/ethical limits that have been programmed into us by modernity. I am the solitary misanthrope patient each time for the right moment to eviscerate more and more another piece of humanity. Everyone else can continue trying to resuscitate the human from its tombs.

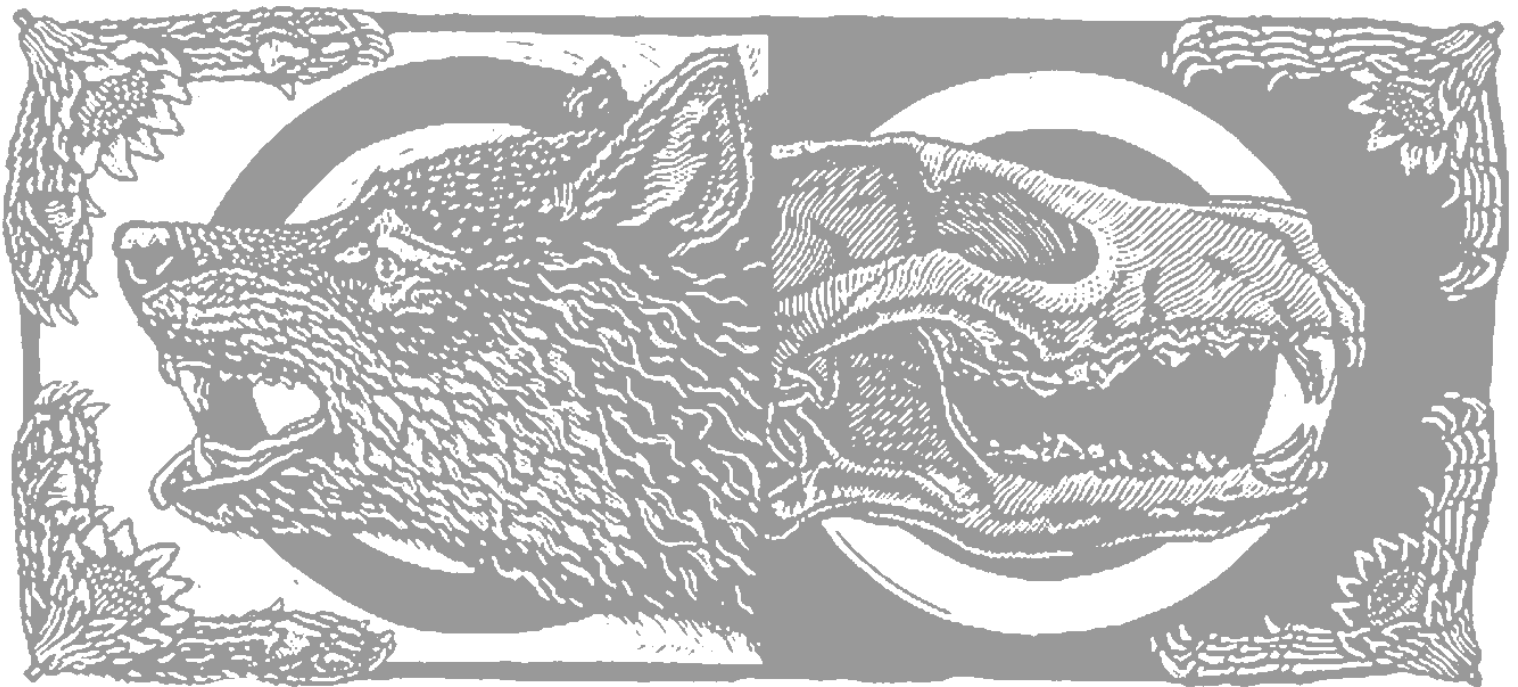
I talk with the pet animals in the zoo,
the one they named the human world,
I dissect their thoughts, their dreams,
their faithful aspirations, their subjectivistic spirituality,
aspects of what is called human,
the ultimate lie and pillar of ethics,
the cornerstone of the human world.

In the zoo the animals
have been talked into believing
they are humans
and some of them
even think they are more than that.

That they are spirits of another world.
The human has flagellated them,
so hard that they have repent.
So let the biological clocks of ethics correct us!
Natural existence is despised so much
that the mind has taken over.
The ego has mutated into a mass
of ideological deprivation,
that consumes the organism.
I laugh cataclysmically with their piety,
and their unconscious hypocrisy.

"Recycle the spirit my brothers!
Never let it die, for if it dies,
we are doomed into chaos!
To be consumed by nature.
So let us be raped by Christ!
Let the spirit cum all over us!"

- Archegonos



- I AND AFTERWARDS I -

I separated myself from the herd, I left behind false friendships, and the hypocritical relationships of camaraderie. I tired of good and normal social gatherings that civilization imposes. Gatherings based on the the consumption of alcohol, drugs, dead and repetitive small talk, and all for what? Simple, in order to continue an empty relationship. As an individualist with eco-extremist tendencies, I declare myself the enemy of any drug (legal or illegal) that domesticates my savage and violent instincts. To be aware and ready for anything: life is chaotic and a life immersed in attack against techno-industrial civilization is even more so. I undertake a war aginast my “I”, the “I” of some years back. The one who believed in the farce of revolutionary hope, who spent all of his physical and psychological strength trying to wake up the people. I got tired of hoping in revolution. I abandoned that idea that now makes me sick. Revolutionary words only serve to fill the mouths of leftists, or some other anarchists who thirst for attention. When I speak of revolution, I am not just referring to what is spoken of by communists or anarchists who look to the expropriation of factories, collectives, assemblies, etc. I am also referring to the deluded idea of primitivism, which at this point in history is only a dream, something very utopian. We are in a civilization that depends on technology even for the smallest action, where savage instincts have almost completely disappeared. For this civilization so foreign to nature that it is impossible to have that regression to the most primitive forms of life. When the new tendencies are altruism, support of one’s neighbor, and humanism, I increasingly separate myself from the human. Its hypocritical altruism is only based in looking for acceptance from the society in which the “altruist” exists, or in the sickest sort of way. Altruism in exchange for “likes” are the daily bread of this territory. Total domination has triumphed, adolescents destroying their bodies every day with dozens of vices, with decadent aspirations of having the best Smartphone, the best car, the partner with the nicest body. This is the leap of human progress? Bitter? Pessimistic? Yes! It is impossible to be happy in this gray world that chokes us, that has an unrelenting drive to kill Wild Nature. The hyper-civilized under the banner of progress fiercely cry with each one of their disgusting actions: “Let the extermination of the natural continue!”

“I and afterwards I!” I cry trying to finish off my domestication, breaking the bonds of useless relationships, launching headlong into a war against civilization and its slaves. Against its collectivism, its altruism and humanism. Death to the relationships founded on hypocrisy! Long life to sincere affinities! My allies who fight this already lost war along with me know: For me it will always be me before them, and vice versa: their “I” before my “I”. Thus we will continue since we are amoral and egoist individuals.

- An Individualist

- A Brief Opinion of The Anti-social Individualities For The Fall of Civilization -

We learned that early in the morning of Wednesday, August 10th [2016], a group or individual placed an explosive device at the headquarters of the Institutional Revolutionary Party (PRI) located in Torreón Coahuila. To be honest, this action surprised us, since this city is a hotbed of the hyper-civilized and a factory of domination and artificialization, and these sorts of attacks are not common.

Also on the same Wednesday, the guard of an armored security truck was shot dead during an assault. This was an act also carried out by “common criminals”. In any case, we endorse these types of terrorist acts that cause panic and stress in society. Any person who is worried more about money (often not even his own) than his own life deserves to die.

For the extreme defense of Wild Nature!

Forward pessimists, nihilist terrorists, eco-extremists, and anti-civilization anarchists!

For indiscriminate and selective attack!

Keep active criticisms and actions against techno-industrial civilization alive!

With Wild Nature at our side!

- Antisocial Individualities for the fall of civilization



- RETHINKING VIOLENCE: AGAINST INSTRUMENTALISM -

I was having a conversation the other day and the topic of bombings came up, much to my excitement I will admit. The conversation eventually wound its way into a discussion on the motivations of bombings and beyond this into a discussion of extremist violence in general. As the conversation unfolded and afterward as the thoughts continued to ferment in my mind I started to see that there is a deeply rooted instrumentalism in our modern attitudes toward violence. How many times have we seen people crying “Why? What was the point of this?” after some shooting, some bombing, etc.? Lamenting the apparent mindlessness of the violence, for it served no conceivable ends. And it seemed to me as I continued to dwell on this point that our deeply rooted instrumentalist perspective is one of the causes of discomfort with regard to the manner in which much of the violence related to eco-extremist action unfolds.

As noted, there is a great degree of discomfort surrounding acts of violence which are not somehow justified by recourse to some larger progressive aim, message, or context within which the violence is cleansed and made pure, baptized and made suitable to our modern sensibilities. We are afraid of violence which is not enacted in the service of a “higher good.” For example you see this commonly in anarchist circles when they engage in LARPing about their glorious anarchist revolution (still waiting on that, btw). Whenever violence is discussed here it is always with a sense of that oh-so particular hyper-civilized squeamishness and apprehension surrounding violence. And so the vulgarity and depravity of violence is only made “pure and good” in their eyes by recourse to its revolutionary necessity in suppressing counter-revolutionary forces or whatever, in its necessity in ushering in the kingdom of solidarity, equality, and whatever other new anarcho-catchphrase will be realized in the revolution.

The reason that eco-extremist violence makes people uncomfortable, or one of many, is that in its blatant disregard for “means-and-ends” calculations it is so vehemently anti-instrumental. A very illuminating example was the bombing of the Codelco official (partly because the extremity of the attack is an even more clear expression of the point). Though as an aside, one could easily find numerous examples in any number of communiques which recount their exploits or in the chronologies published in various issues of Regresión Magazine. But to continue: After such a monumental attack ITS did not release some kind of communique demanding that Landerretche step down as the chair of Codelco. ITS did not release some kind of communique demanding some series of policy changes to make Codelco’s rape of the earth a bit more gentle. Rather the attack on Landerretche is the embodiment of an animus delendi unleashed as a response from the dark abysses of the earth itself. In their own words:

“This attack was not a political act. Politics do not interest us. We are rabidly anti-political individuals. We don’t give a shit about social struggles and their leaders. We

shit on the citizenry and the people who are accomplices to the techno-industrial system. We don't aim to denounce Codelco with this attack. We don't want them to start using electric trucks or solar panels. We don't want them to dump slightly less toxic waste. We don't want them to be socially responsible with regards to the environment. None of that. [...] This was an attack of Wild vengeance, in the name of the Earth that dies because of human progress."

– Twenty-First Communique of the Individualists Tending Toward the Wild

Against this progressive, instrumentalist attitude of violence is the anti-instrumentalist release of violent forces, a form of "total-war" channeling the indiscriminate power and violence of the earth itself. Eco-extremist violence (as I have understood and felt an affinity for it) has always had elements of this embodiment, this shamanistic approach of channeling the spirit world and its primordial energies that sets a primal chaos upon the phantasms men have wrought upon the earth. These acts are the messages of the earth sent on the wings of dark angels to remind men of their smallness before that indomitable and primordial abyss, a confrontation with that ever-present wildness which refuses all of men's machinations with the blast of a bomb and torn flesh. Even in its deployment of violent attack against its enemies eco-extremism continues to situate itself vehemently against modern techno-industrial civilization in all of its forms, down to the very form of war itself.

It should be noted that I write this as a person who was once, if not opposed, then at least skeptical of the eco-extremist approach to violence. When I first encountered the work of the tendency my reactions were not unlike some of the responses which questioned the efficacy and purpose of the actions which eco-extremists engaged in, even if I found a deep affinity with the spirit which was motivating the actions. At that point I was coming from a much more orthodox Kaczynskian perspective which approached attack from a much more modern, instrumental, militaristic approach. This seems to be the approach/perspective that colors much of our thoughts on "waging war," on the purpose and aims of violent attack.

But the eco-extremist position offered and continues to demonstrate a stark counterpoint against our more modern understandings of the place and role of violence and our conceptions of war. The eco-extremist war, unlike that of, say, the more instrumental and militaristic approach of Kaczynski inspired eco-radicals, is the embodiment of a form of primal violence and a state of total-war which mirrors the violence of nature itself. The eco-extremist form of war is a coherent continuation and enactment of their anti-modernism, anti-progressivism, anti-humanism, and the like. Its war spits on the hallowed decrees of law and order which are imposed even on the forms of violence which are seen as acceptable in the eyes of the hyper-civilized. In place of the rules of engagement of men it offers only the natural law, primal violence.

- INDISCRIMINATE ATTACKS? WHAT THE FUCK'S WRONG WITH YOU?

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

- A.

- Introduction

For some time now many have been commenting on the eco-extremist position of carrying out indiscriminate attacks. The attacks, which have now extended from North into South America, have caused a great deal of consternation among radical anarchists, not to speak of the modern left.

The unsettled discourse coming from these groups has its origins in the initial ITS communiqués dating from 2011 forward. These openly favored terrorist violence for those who work in favor of techno-industrial progress without regard as to whether innocent bystanders are hurt.

This attitude was plainly evident in the first attack by the group when a UPVM worker did not deliver the mail-bomb left at the campus to the selected target. Instead he decided to open it himself, and his wounds were the first incident in the series of attacks that continues to this day.

Since its beginning, ITS has no doubt been a group without classification that has clashed with various eco-anarchist circles characterized by their civilized and progressivist posturing, as well as their “cult of the victim” and humanism.

- Some Background

In Mexico, various collectives, organizations, and individuals that advocate the same old ideologies antagonistic to the state, institutions, political parties, etc. have been scandalized by ITS and its official statements. They never really understood them, and still don't get them it seems.

What was with all of those communiqués and attacks against scientists in 2011? A few pansies whined to anyone who would hear that ITS was a macabre front to justify repression against the social movements and anarchists active at the time.

From where did such a group emerge that is so problematic in its attacks? What did these claims of responsibility on behalf of Wild Nature mean? Isn't Mexico the land of Zapatistas, commies, and shitty anarchists who go on and on about autonomist-populist discourses? Is this some sort of split from an armed communist group? Are they really radical ecological militants as they claim to be or are they agent provocateurs to be used

to jail the same whiny usual suspects clamoring for justice? Or is this some sort of elaborate troll executed by a bunch of bored punks?

No, ITS is a group of individualists coming out of eco-anarchism who have departed with unrealistic and utopian ideals. They criticized and self-criticized, working in the shadows to carry out attacks in the here and now.

ITS adamantly states that there is NOTHING that can change society for the better. Neither can we rely on a “primitivist paradise” or a revolution to struggle for. We aren’t anarchists, communists, feminists, punks, or any other stereotypical “radical”. We are at WAR with civilization. We are against the technological system, against science and all that seeks the domestication of Wild Nature and wants to impose an artificial life upon us as humans bound to our most profound roots in the past. We don’t deny our own personal contradictions. Indeed, we don’t really care if we seem “inconsistent” to those who issue dumb arguments like, “If they oppose technology, why do they use the Internet?” We piss on their vague and baseless criticisms.

After the first phase of ITS in 2011, the second began after the publication of the sixth communiqué in January 2012. This document contained a number of self-criticisms which ITS made to rid itself of vestigial anarchism and the influence of Theodore Kaczynski.

The third phase reached in 2014 with the emergence of Reacción Salvaje (Wild Reaction) clarified ideas even more. Here a penchant for indiscriminate attacks was maintained and carried out by different groups: of the 25 communiqués issued that year, 15 were primarily concerned with claiming responsibility for a particular attack.

ITS was not lying when it said in these communiqués that it was not interested in who was wounded in these attacks. It was pretty clear then that they were indiscriminate and this continues to be true.

In April 2011, ITS’s attack left the already-mentioned UPVM worker in the Mexico State gravely injured. In August of that year a package-bomb left two important professors of the Tec University of Monterrey in similar condition. In November they assassinated a recognized biotechnology investigator in Morelos with a gunshot to the head. In December an envelope-bomb wounded another professor at the UPP in Hidalgo. In 2013, a postal worker was wounded after having stolen a package-bomb from a mailbox in Mexico City. That is all to say that, from 2011-2013, ITS’s attacks left 5 injured and one dead: four were serious and two hit unintended targets.

This was the same story with RS: in July 2015 a public official belonging to the Commission of Human Rights suffered burns after opening a package found in the

garage of the headquarters of that institution in Mexico State. On August 14th a secretary of the Cuevas Group (engineers linked to the ICA) was hurt in a similar manner after opening a package left at its offices in the same state.

After the death of RS, successor eco-extremist groups have already racked up a casualty list. In October 2015 nine bombs were left in nine separate Mexibus buses in Mexico State. These were detonated using timers and even though this was an attack on public transit, only one person was injured. Nevertheless, the danger of doing major damage to both life and property was quite severe, but the author of the attack, “The Pagan Sect of the Mountain and Allied Groups”, did not care about this.

In November of that year, a package bomb was left inside the National Agriculture Council in Mexico City and wounded the Vice-President of the Pro-GMO Alliance, as well as his secretary and two bystanders who were nearby. The “Eco-Extremist Circle of Terrorism and Sabotage” took responsibility for the attack.

Two other groups coming out of RS, “The Indiscriminate Faction” and “Ouroboros Nihilista”, have tried to detonate explosives at their targets without concern that they might hurt innocent bystanders. Even though their attacks do not appear successful so far, their intention remains the same.

In January of this year, 2016, ITS then resurfaced with its first communiqué, which opens a new chapter. Even for the usual suspects in this War, this has been a surprise. Fifteen days after the publication of this communiqué, ITS carried out six attacks with explosives in three different states in Mexico. Its ability to carry out these widespread successive attacks has given people much to talk about. A second communiqué claimed responsibility for the January-February attacks. A week after its publication a Transantiago Bus was reduced to a burnt-out hunk of metal in Santiago, Chile in broad daylight. The name of the group that took responsibility for carrying out the attack was “Individualists Tending Toward the Wild – Chile”.

With this third group communiqué, it was evident that indiscriminate eco-extremism was going international. A week after the bus burning, a fourth communiqué signed by “Individualists Tending Toward the Wild – Argentina” was issued taking responsibility for an explosive device left at the Nanotechnology Foundation, for various threatening messages sent to scientists and the press, and also for having left a package full of blasting powder with a message at a bus station in Buenos Aires.

Even though ITS in February carried out attacks in three distinct countries under its own direction, in ten separate attacks some of which were carried out in broad daylight, this wave of attacks only left two bystanders wounded.

In March a fifth communiqué of ITS-America (Mexico, Chile, and Argentina) defended and re-emphasized the position that has been advocated since 2011: it doesn't matter if bystanders get hurt, this is War, the method of attack is indiscriminate. ITS does NOT have any moral qualms in carrying out its attacks.

In the aftermath of these disturbing words, there were reactions...

- Debates, notes, and insinuations

Various anarchist "counter-information" blogs reported on these attacks by eco-extremist groups in Mexico with the caveat that they did not approve of these attacks even though they decided to publish the communiqués anyway. Others chose to publish them without comment or editorializing. Some only mentioned the actions themselves while silencing our positions. This is understandable, as no blog, magazine, or any other anarchist project has any obligation to publicize what eco-extremist groups do or say. There will always be criticisms between us, some constructive and some not so much. What the Editorial Group of Regresión Magazine would like to clarify is the following:

We don't want everyone else to accept our "terms and conditions", we are not trying to be nice or friendly to strangers. We don't want others to be more like us. We are not looking to make converts from eco-anarchism to eco-extremism. The few who decide to go down this path are convinced that this project will be defended with tooth and claw; by planning and contemplating how to inflict surer and stronger blows.

Some anarchos call us out as being a "Mafia". We'll accept that classification from those critics and big talkers who go about defaming our project in Mexico as well as in other countries where the eco-extremist presence is felt.

We carry out a special type of crime, we are delinquents who have come together to attack different places in Mexico as well as in Chile, Argentina, and other countries. Don't think twice about accusing us of being terrorists or a new type of mafia, because the shoe fits in this case and you're not telling us something we don't already know.

Everyone is open to express their anger when they read our stuff; many closeted U.S. anarcho-Zerzanians (Anarchist News, to name one example) have done so. This last example in particular censored ITS communiqués since many on the site consider us "reactionaries". We don't bring this up because we are bitter and are playing the victim. We're bringing it up so that these blogs don't put on airs of being so tolerant of divergent opinions. And if they are indeed so "triggered" by our politically incorrect, terrorist, and Mafioso communiqués, they'd be doing us a favor by not publishing them.

As we stated above, anyone can disagree with the indiscriminate eco-extremism that we advocate. For example, the so-called "Paulino Scarfó Revolutionary Cell" has done so in February of this year when it indirectly mentioned the ITS attack in Chile. To reiterate,

it's healthy to express criticism and disagreements, but insinuations are a whole other story. That's not being particularly badass to be honest. Maybe they should have signed their communiqué, "Leo Tolstoy Anarcho-Christian Cell" instead of what they signed. It also seems that memory escapes these supposed anarchists, or they suffer temporary amnesia at the mention of the person who was the comrade of the **TERRORIST** Severino Di Giovanni, the anarchist who blew up the Italian Consulate in Buenos Aires, killing various fascists but also wounding bystanders, and who also murdered another anarchist who he had branded "a fascist". Scarfó accompanied Di Giovanni in the most violent phase of the Individualist War against mobile and symbolic objectives. He was **INDISCRIMINATE**, in fact he was condemned by the anarchists of his time as his methods were considered "inappropriate".

It's true CRPS, the eco-extremist groups, ITS, and we aren't revolutionaries. We don't particularly care for repetitive and boring leftist discourse. The difference between you and us is that we don't beat around the bush about it and we don't passively-aggressively deal in bitchy innuendo.

- Some of our positions in regard to "Nigra Truo" (NT)

Some days ago a member of the blog, "Por la Anarquía" published a post where one can read his position for and against eco-extremism. To date it's the only criticism that for us approaches being sincere as it doesn't just focus on criticizing what we defend but also makes criticism of anarchist circles. Still we're not letting him get off that easily, so we have to clarify the following:

It seems that NT has gotten his information about ITS all mixed up, as he has written that it is a contradiction to be pushing The Amoral Debate of the nihilists from the editorial house "Nechayevshchina" but at the same time have a moral rule of "Nature is Good, Civilization is Evil". NT should be reminded that ITS has went through many phases: if the group defended that Naturien motto in 2011, it should be clarified that the ITS of today is different. It's been years since we've utilized that phrase, so I hate to break it to you, NT, but your criticism is a day late and a dollar short. ITS no longer utilizes this motto, as Wild Nature works on an extramoral level.

Reading NT's criticism it seems like he is confused about what we, the defenders of the eco-extremist tendency, consider to be Indiscriminate Attacks. Putting a bomb in a bum's cardboard box or lighting a Street vendor's cart on fire is not what we are talking about when we mention "indiscriminate attacks".

Indiscriminate attacks are when we place a bomb in a specific place, a factory, a university, a particular house, a car, or institution where our human or inanimate target can be found, without regard as to whether an explosive can harm bystanders.

Indiscriminate Attack is setting fire to a place of symbolic significance without worrying about whether “innocent people” will get hurt, in order to strike out at Human Progress.

Indiscriminate Attack is what ITS has been doing since 2011 which was outlined at the beginning of this text: it’s sending package-bombs without regard for “collateral damage”, always having the objective of destabilizing, terrorizing, and spreading chaos in a society that cannot think for itself.

We continue to celebrate “natural disasters” which can be considered acts of vengeance or violent reactions of Wild Nature (depending on one’s personal individualist worldview that departs from the one which civilized culture defends), derived from the environmental destruction that comes from the hand of man, from the giant multinational corporation to its peons, the proletariat.

- Conclusion

In closing, all that is left to say is that the attacks by eco-extremist groups will continue along with their unsettling discourse. There will be moments where we all agree to disagree, but let it be known that we will respond when appropriate as the politically incorrect terrorists that we are. We say what is on our minds, and we clarify again that before anything, we are members of the Eco-extremist Mafia!!

With the inscrutable fury of Wild Nature!

With Chahta-Ima,
Nechayevshchina, and Maldición
Eco-extremista (Eco-extremist
Curse)!

With ITS of Mexico, Chile, and
Argentina!

Let the War continue!

- Xale



- COLLATERAL DAMAGE: AN ECO-EXTREMIST DEFENSE OF INDISCRIMINATE VIOLENCE -

Merely being an eco-extremist propagandist, I am forced to pay attention to reactions of anarchist and leftist readers to the actions of ITS and other eco-extremist groups. The first reaction I encounter is usually one of disgust. How can eco-extremists carry out indiscriminate acts against property and people, such as burning buses and sending mail-bombs, where “innocent bystanders” may also get hurt? What if a child was near a bomb, or what if the secretary to the scientist, a mother and a wife, opens the package and gets killed instead? Why this obsession with nihilistic violence, where innocent people get killed? Isn't this ineffective for helping to destroy civilization? Doesn't this just show that the eco-extremists are mentally disturbed, probably angry at their parents, off their medications, outcasts, etc.?

Really, the opposition of leftists, anarchists, anarcho-primitivists, and any number of people who react negatively to eco-extremist violence is one of great hypocrisy: hypocrisy of the level that Nietzsche and any good manipulator of words could easily dissect. For civilization, and any ideology really, is based on indiscriminate violence, on hiding dirty laundry and sweeping dirt under the rhetorical rug so no one can see it.

Let's start with the numbers game:

Opposition to eco-extremist violence can be approached from the view of the Christian “Golden Rule”: “Do unto others as you would have them do unto you.” You wouldn't want to be blown up on a bus. You would not want to have your fingers blown off, or have a bullet put in your head when you are just “doing your job”. Everyone has the right to work and support themselves, right? But your chances of being on the business end of an eco-extremist blast are minuscule: you probably have a better chance of winning the lottery. On the other hand, your chances of crashing your car, or being hit by one, are astronomically higher by comparison. Your chances of dying early of cancer or heart disease due to the consumption of processed foods are even higher. Yet those two last causes of death are “perfectly natural”, while being “collateral damage” in a war to defend nature itself is somehow a tragedy. Cry me a river.

Of course, what such condemnation means is a tacit approval of state or civilized violence. For the bourgeois liberal, “terrorist violence” is horrible because only the State can designate people who need to be killed (if you lived in Afghanistan or Yemen, for example, you would have more to fear than just cars; you would also have drones raining down death on you from the skies. But that's okay, because U.S. democracy approved this.) The leftist and anarchist can criticize eco-extremist action with more integrity, so the reasoning goes, because they too reject the violence of capitalism and the State. Aside from that, however, they create a fantasy world where “the guilty”, rich parasites who they have tried and sentenced to death in their own minds from

the comforts of their talk-shops, are killed indiscriminately and even with cruelty, not taking into account that the bourgeoisie too are also husbands, fathers, sons, daughters, etc. And of course, they expect that violence to be minimal, as Revolutions have historically been dainty tea parties where the innocent never, ever get hurt...

What we are confronting here is the Great Hologram of Civilization: one that compels us to care about people we never will meet, to have deep empathy for the abstract citizen, comrade, or child of God. We are supposed to get upset at the sight of the burning bus, or the destroyed office, or the leftovers of an incendiary device left outside of a government building. We are supposed to go over scenarios in our head: "What if my daughter was in front of that building? What if my wife was in that office? What if I was that scientist lying in a pool of my own blood in a parking lot?" Well, what if you were? And to be honest, you weren't, so why are you playing that film in your head?

Isn't that the great narrative of civilization: we are all in this together? That's a lie, because we aren't. Your life is merely a cog in a great Machine, and should the Machine decide to spit you out, you will be spit out. You have no agency, your morality is an illusion. It just covers up a lot of violence and death that went into making the clothes on your back and the food you eat. It's alright for massive numbers of animals to die, to burn down forests and pave over meadows. It's okay to enslave people in factories, to erect monuments to those who buried the worlds of wild savages, to sacrifice the dreams and sanity of those alive today for a better tomorrow. But for the love of God, don't place a pipe bomb in front of a government ministry! That's going too far.

Here's the key to your liberation: you owe society nothing, and you don't have to do what it says. Those people who get killed on the other side of the world don't care about you, and they never will. You are just one digit too many in their Dunbar's number: at most you will be a headline and then you will be forgotten. Your identifying with the death of the "citizen" or "child of God" hundreds and thousands of miles away is a way to manipulate you into doing what society wants: it's a tool of domestication, and that's it.

The poet Robinson Jeffers once stated that cruelty was the most natural thing, yet civilized man makes it out to be contrary to nature. Some tribes in what is now northern California were observed by the Europeans to be the most peaceful and the most violent at the same time: peaceful in that they had no organized warfare, violent because that's how they settled inter-personal disputes. Those who cower in disgust at individualist acts of violence are really defending the right of the State and civilization to have exclusive power of life and death over civilized human animals.

They're its property, so how dare those eco-terrorists impinge on that right, as well as the right of 10,000 years of civilized law and order to decide who lives or who dies!

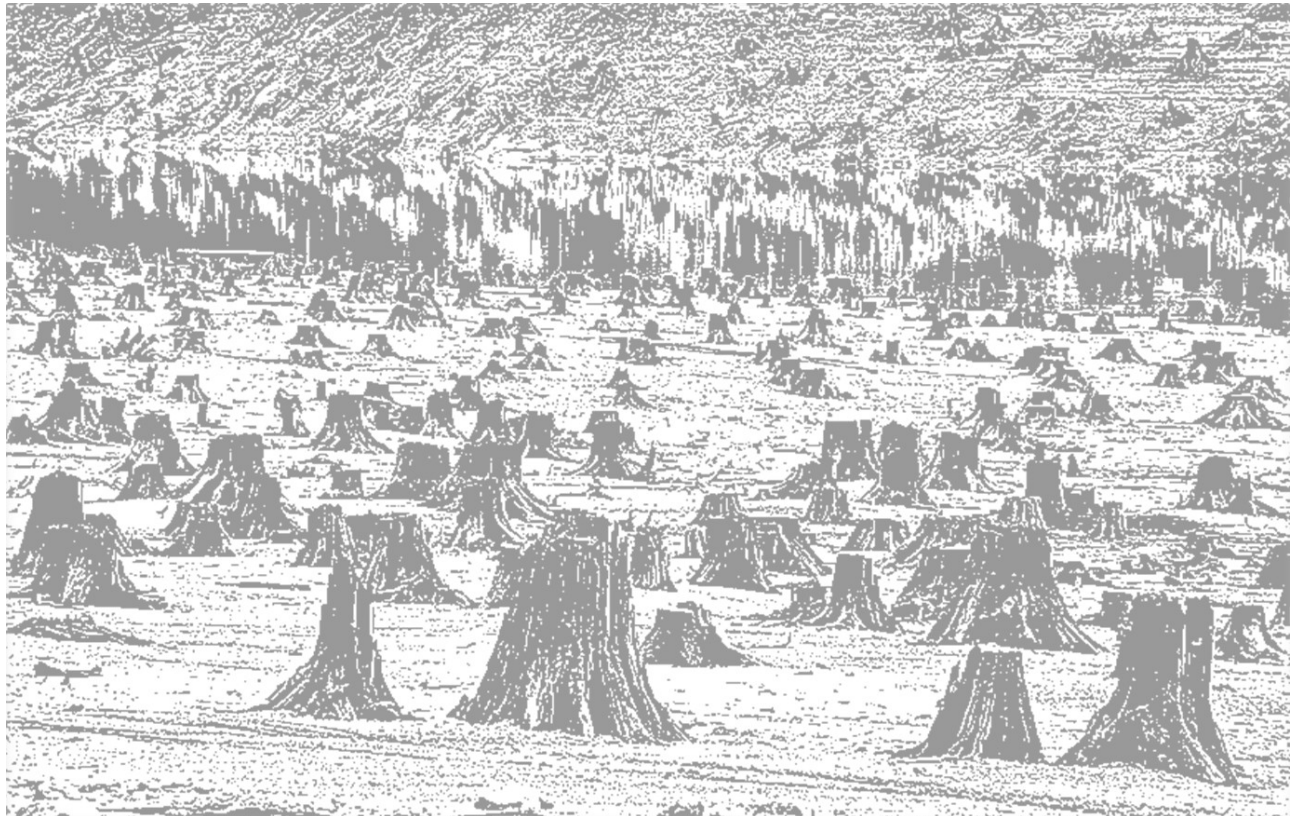
I end my rant with two (apocryphal?) quotes from Joseph Stalin.

The first is: “You have to break a few eggs to make an omelette.” Of course, that is what the opponents of eco-extremists will always say: we are sacrificing the lives of innocent people to make our own version of Eden. Anyone with half a brain and a little reading comprehension will know that’s bullshit. Eco-extremism doesn’t seek to break eggs to make an omelette: it seeks to destroy the whole farm, and if eggs get damaged in the process, that’s just the nature of the beast. How many eggs get broken on a factory farm a day?

The second quote from Stalin is: “One death is a tragedy, a million deaths is a statistic.” And is this not the logic of civilization, of the leftist and anarchist? They can shrug off a whole world being butchered by civilization, they can wave off the deaths of savage peoples who did nothing but defend their land, and they can play video games in their heads of strangling capitalists in their beds, but when they see a bus on fire, or a lab blown up, they scream, “Won’t somebody think of the children!?”

You may think these acts are ineffective; you may think them the obsessions of crazy sociopaths, or what have you. We’re not trying to change the world, we would rather see it all go up in flames. And if you don’t see that the destruction of the Earth, of the rivers and mountains, of the forests and oceans, is the real insanity, then we cannot help you, nor would we care to. Just duck when you see us coming.

- Chahta-Ima





- WUDWAS EDITIONS -
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